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Doctor of Ministry

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by

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A CRITICAL STUDY OF THE REV. SUN MYONG MOON'S MOVEMENT

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May 1, 1981

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ABSTRACT

A CRITICAL STUDY OF THE REV. SUN MYONG MOON'S MOVEMENT

"The Holy Spirit Association for the Unification of the World Christianity" is the full name of the Unification Church, which was formed in Korea in May 1954, just after the Korean War by Rev. Sun Myong Moon.

The Unification Church claims that there are from 10,000 to 30,000 followers in the U.S.A. and in Korea 300,000 members.

The Unification Church has it's own Bible - "Wonrikangnon" (The Divine Principle and its Application). The theory of the Unification Church has a frame of the Original Philosophy of Yin and Yang, and the main idea of it's theory originated from Baik Moon Kim's book, the "Sung Sin Sin Hak (The Theology of Holy Spirit)"

Moon claims; (1) The fall of man is fornication between Eve and Satan; (2) Jesus fulfilled 50% salvation only spiritually; (3) Moon is the Lord of Second Advent, True Parent, True

Father, Master, the Third Adam and Messiah; (4) He fulfilled 100% salvation spiritually and also physically; (5) God is a polarity God with male and female and Yang and Yin; (6) Creation is the give-and-take action of Yang and Yin, which is in the God of polarity; (7) Moon established the Kingdom of Heaven on the earth.

The Unification Church quotes frequently from the Bible to support their views, and incorporates many thoughts philosophical ideas and religious teachings into its teachings. But almost all of these quotations and interpretations of the Bible are very far from their original meaning.

The Unification Church is believed to have some kind of relation with the Korean CIA and has many front organizations for the purpose of it's political action and business.

The theory of the Unification Church is rooted deeply in the Unification marriage and this causes many social and family problems.

The Unification Church is not a Christian Church in the sense of the Bible and in the light of Christian Doctrine, though it claims that it is a faithful Christian Church. There are many people who think that it has come its limit of growth, but the Unification Church will continue its work even

after the death of Moon.

All Christian Churches, therefore, must be aware that the Unification Church is more harmful than to the already existing Christian Churches, and should take some measure to stop its phenomenal growth as well as its heretical teachings.

INTRODUCTION

Who is this Korean religious leader? Sun Myong Moon who reaches the eye of those in high office, including the former American President, Richard Nixon, himself? What is the Unification Church that has suddenly surfaced in the United States with so much noise and splash? Is the Unification Church really a Christian Church? Is its aim political or religious, or both? Who exactly is Sun Myong Moon? What makes his movement so powerful and controversial? Is his movement connected with the Korean CIA? Is he a business man? How and why does he has so many business companies in Korea and in the United States of America? What is difference between Christianity and the Unification Church? Many questions have been raised about the Rev. Sun Myong Moon and his movement, and much has been discussed about him and his movement, but more study needs to take place in the way of sharing factual information and critical theological reflection. It is the purpose of this study to critigue the Rev. Sun Myong Moon's movement from the standpoint of theology, the Bible and socialogy and to clarify the questions raised above, "Who is Sun Myong Moon", "What is the Unification Church?" "What makes his movement so powerful and con troversial?" Therefore, this study will consist of the follows:

Chapter I. Preliminary Observation of the Unification Church

1. The Origin of the Unification Church
2. The Emergency of the Unification Church
3. Theological Aspects of its Teachings
   A. The Oriental Philosophy Yin-Yang and Korean Philosophy
   B. Yin-Yang Philosophy and the Theology of the Unification Church

Chapter II. The Critical Study of Moon's Theology in Light of the Bible

1. What is the Outlook toward the Bible in the Unification Church?
2. The Method of Interpretation of the Bible in the Unification Church
3. The Critical Study of the Bible Which is Quoted for the Important Theory of the Unification Church

Chapter III. The Critical Study of Moon's Theology in Light of Christian Theology

1. The Theory of Fall
2. The Theory of God and Creation
3. The Theory of Salvation
4. The Theory of Christ, Messiah and Marriage
5. The Theory of Trinity and Holy Spirit
6. The Theory of Resurrection

Chapter IV. The Reality of the Unification Church

1. The Rev. Sun Myong Moon and the History of the Unification Church
2. Analysis of the Front Organizations of the Unification Church
3. The Study of Moon's Methodology of Propagation
4. The Study of Moon's Philosophy About his Politics, Especially his Connection With Korean C. I. A.
5. The Definitions of Self and Anti-Moons.

Chapter V. Conclusion: The Counterplan to the Unification Chuch

1. The Influence of the Unification Church in American Society
2. The Prospects of the Unification Church
3. The Counterplan to the Unification Church

Chapter I

PRELIMINARY OBSERVATION OF THE UNIFICATION CHURCH

"The Holy Spirit Association For the Unification of the World Christianity" is the full name of the Unification Church which was formed by man called The Rev. Sun Myong Moon.

He was born on January 6, 1920, in Pyuongan-Do, North Korea, and his parents were Presbyterian church members. He was influenced by Baik Moon Kim who is the founder of "Israel Monastery" near Seoul and the writer of the book, Sungsin-sinhak (The Theology of Holy Spirit). Moon took his theological ideas from Baik Moon Kim's theology and developed it through mixing the Oriental philosophy of Yin and Yang and other religious thoughts into his own understanding of Christianity. He established the Unification Church on May, 1954, right after the Korean war.

The Unification Church has its source book called the Wonrikangnon (The Divine Principle and its Application) and this book of Divine Principle is more important than the Bible for them.

Moon spread his movement easily through the disorder in society and the crack in the established churches. From the beginning of the Unification Church movement, it created many social criticisms.

Where the Unification Church is there are many problems and arguments. "The Rev. Moon: A Messiah - Or A Menace?" is the title of an article in the magazine The National Observer: which was written on the subject of the Rev. Sun Myong Moon's Movement on June 12, 1976. Vicki Allen wrote in the "Press of Democrat newspaper, "Ultimately, he wants everyone in the world to think Unification Thought, that is his philosophy...its pseudoform of Marxist principles. We were to sacrifice the individual to the family, the family to the tribe, the tribe for the nation, and the nation for the world..."[1]

The Time magazine estimates his personal fortune at $15 million, derived from investments in a tea company, titanium mines, retreat ranches, pharmaceutical firms, and shot-gun manufacturers. Recently his Unification Church purchased several estates and an old seminary in New York for about $3 million. The question remains: Is this vast international effort just a personal undertaking? Moon and his close associates are predictably silent, but disturbing evidence is emerging of his church's close ties to anti-communist political organizations with less spiritual ends. For example, Moon's closest associate and English interpreter, Colonel Bo Hi Pak ("God's Colonel"), formerly a Korean military attache, has strong links to both Korean intelligence and the Korean government.[2]

One of the fastest growing religious sects in the United States is the Unification Church of the Rev. Sun Myong Moon who claims he is the second Messiah, chosen by God to redeem the failure of Jesus Christ. Moon established his church in 1954 and since then has presided over a growing domain that now has outposts in all fifty of the United States and forty foreign countries. Among the 500,000 followers claimed by the church are an estimated 30,000 young Americans. Critics, citing the published words of Moon himself, claim that his movement is aimed at seizing political control of the U.S. to realize his goal of leading the country on a holy crusade to exterminate communism, which is viewed as the earthly embodiment of Satan.[3]

Unlike the Eastern cults that form around gurus, the Moonies make it psychologically difficult for their followers to leave. Enormous peer pressure is put on doubters, who are taught, in any case, that doubts and criticism are the work of Satan. To try to get their children back, parents have resorted to kidnapping and 'deprogramming,' which has raised delicate legal questions about the convert's civil liberties. What Reverend Moon and his movement have done is to lay bare the susceptibility of young people, both West and East, to his appeal. Although some of his young disciples conduct themselves like Junior Achievers, many more appear to be men-

tally and emotionally sterile. "Moon is producing an army of adolescents in adult bodies," warns California psychiatrist Ralph Yaney.[4]

The Unification Church was brought to the U.S. in 1959 by Sun Myong Moon, a millionaire industrialist from Korea. The group now claims 30,000 U.S. members, averaging 24 years of age. Of these, 7,000 are described as full-time members. Parental protest organizations estimate the church's total income at more than 100 million dollars a year. Its extensive real estate holdings include the recently purchased Hotel New Yorker.[5]

In 1973 and 1974, Mr. Moon organized a media campaign of support for the beleaguered President Richard Nixon, spending $72,000 in the effort, according to church statements. Full-page advertisements were placed in American newspapers, telling Americans that God had chosen Mr. Nixon to be president, and that therefore only God had the authority to dismiss him in December 1973.[6]

Then what is the Unification Church, and who is the person called Rev. Sun Myong Moon? I will examine the movement from many angles, and in this Chapter I will examine closely the following subjects. 1. The Origin of the Unification Church. 2. The Emergency of the Unification Church. 3. The Theological Aspects of its Teachings.

1. The Origin of the Unification Church

The history of the Unification Church goes back to 1923. At that time there were two lay men, Yong Do Lee and Kuk Joo Hwang, who claimed that they had received a new Holy Spirit through the action of "Pigarum."[7]

According to this Pigarum (blood changing) theory, Eve had sexual intercourse with Satan, the so called snake, and therefore all human have Satan's blood. So all humans have to change their (Satan's) blood for new Holy Spirit blood through Pigarum.

Both Lee and Hwang said that those who received the new Holy Spirit through Pigarum with them would be sinless, and they had sexual relationships with many women.

At that time their activity was called such various names as the "Sect of Spirit-Body-Change," "Sect of Pigarum (blood change)," or "Sect of Group Sex." This practice of Pigarum was succeeded to Kim, Baik Moon, and Sun Myong Moon was taught the practice by Kim around 1946.[8]

After World War II, Moon was taught by Kim, he received Pigarum from a certain woman named Park, a rich woman in Pyong Yang.[9]

After Moon had received Pigarum with Park, he became a leader of this sect. Moon continued the practice of Pigarum in Pyong Yang. Because Moon had Pigarum with his female church members, he was put in prison in Hungnam on the charge

of social disorder. On the day the U.N. soldiers advanced to Hungnam, North Korea October 14, 1950, he was set free from the Hungnam prison, and made his way to Pusan with his disciple Won Pil Kim (who is now the president of Il Hwa Pharmaceutical Co.) and Chong Hwa Park who is his first wife.[10]

In Pusan, Moon met Yoo Hyo Won (former president of the Unification Church) who was at the time in bed sick. It is said that Moon prayed for his health and Yoo got well through Moon's prayer. Yoo began to trust Moon and Moon's taught "Wonrikangnon" to Yoo until Yoo came to trust Moon as his Messiah.[11]

Yoo Hyo Won was the real manager and the organizer of the Unification Church and the most important man of the church while Moon was the symbol of the church. Yoo graduated from O-San High School and studied at the Medical Department of the Kyong-Sung University during Japanese rule of Korea which ended in 1945. He was in discord with his handicap of infantile paralysis from his childhood. But Yoo had a very sharp and critical mind and ability to organize. He wrote Wonrikangnon and published it on August 15, 1957.[12]

Moon and Yoo propagated their movement in Pusand and gained many followers. After moving to Seoul in 1954, on May 1, 1954 Moon established his church the so-called Uni-

fication Church, at 391 Bukhak-Dong Sungdong-Gu, Seoul, Korea. On December 31, 1954 they organized Sung Hwa Christian Student Fellowship. On January 17, 1955 they moved their center from Bukhak-Dong, to 241-14, Hongin-Dong, Seoul.[13]

On July 4, 1955 Moon was arrested by the Korean police on charges of having group-sex in his church with women university students and some professors. On October 4, 1955 Moon was released on sick bail, and three days after Moon had been released they moved their center from Hongin-Dong to 71-3, 1st Ka, Chungpa-Dong, Yongsan-Ku, Seoul, Korea where it is still the International Headquarters of the Unification Church.[14]

May 31, 1963 the Unification Church registered with the Ministry of Culture and Information of the Korean Government in accordance with the social-organization-registration law in Korea, with the name "SEKE-KIDOKKYO-TONGIL-SINRYONGHYUPHOE" (the Holy Spirit Association for the Unification of World Christianity). This is the original name of the Unification Church.[15]

Moon sent Yong Oon Kim, who is the writer of the "Divine Principle and Its Application" (in English), as his first missionary to the United States in 1959.[16] This was the beginning of the Unification Church in the United States of America.

The Unification Church now claims that there are in the U.S. from 10,000 to 30,000 followers in the U.S. with 2,000 to 10,000 full-time members. The movement now takes in about $10 million a year from fund raising and contributions. It is difficult for any outside to measure its size or wealth with full confidence. As of the autumn of 1975, the church operated 120 communal recruiting and fund raising centers in cities across the country, with recruiting teams covering 150 college campuses.[17]

In Korea, the Unification Church claims that it has 900 churches and 300,000 members and it has 41 front organizations including many trade companies and corporations.

2. The Emergency of the Unification Church

During the time of the emergence of the Unification Church movement in Korea, there was great trouble for all Korean people because of the Korean War.

The daily life itself was a heavy burden for all people because of the difficulty of getting food, clothes, and the fear of disease and death that was always present. As all the wars were, the Korean War brought many changes to the people and to all aspects of society. Many people lost their homes and family, students lost their schools, many people lost their jobs, almost all of the businessmen lost their businesses.

The Dong Ahn Ilbo, one of the largest daily newspapers in Korea, on January 7, 1955 wrote its editorial article about the circumstances at that time as follows:

> Whenever we think about the future of our nationan deeply, there is no single light but only darkness spread wider and deeper every day. Look at the reality of our political situation and social surroundings coldly and seriously, dear politician and intellectual. The form of corruption is worsening and is just like a patient who is going to die any moment, there is no idea how and by what it can be corrected and retrieved. [18]

The patient was going to die any moment and it seemed that there was no way to be revived. This was the situation of the Korean society at that time when the Unification Church Movement took root in Korea.

This is another editorial article of the Dong Ah Ilbo which was written during the Korean War about the circumstances of that society:

> Secondly, a matter of worry for us is the unconsciousness and spiritlessness of the mass of people. After the Republican party took seat as the largest members in the congress, and took political power, out national administration changed into incompetency and irresponsibility, and the life of the people fell into poverty more deeply. This is the evidence of unconsciousness and spiritlessness of the 8 million eligible voters.[19]

The circumstance of Korean society in this epic of corruption under the Republic party's dictatorship was hopeless in that people were not able to find their way in the middle of this disorder. It was just like a ship which had lost its way. Korea was like a ship in a big storm.

The book of Moonies in America pointed out the circumstances of the Korean society at that time when Moon begun his movement in Korea as follows:

> The occupation of Korea by Japan, the post war depression, the political bifurcation of the country and the invasion of South Korea by North Korea combined to produce extreme physical and social dislocation for a large number of South Koreans. Indeed, it was in the refugee camps, where it might reasonally be expected, that loss of possessions, status, and power were greatest, and in the rural areas, which benefited least from urbanization and industrialization, that Moon cnetered much of his early missionary activity. Refugees and many other South Koreans not only faced personal and collective problems of enormous magnitude but also lacked empirical means by which to redress their discontents and deprivations.[20]

This book, Moonies in America points out that the circumstances of the Korean society at the time the Unification Church emerged were in extreme physical and social dislocation.

And it continues as follows:

> It is not surprising that under these circumstances a number of religious movements arose, of which the U.M. (Unification Church Movement) was characteristic, which promised immediate transformation, attainable prosperity and a central role of Korea.[21]

As this pointed out that under these bad circumstances a number of religious movements arose, many kinds of pseudo-Christian sects were emerging and growing very fast also. Professor Min Kyong Bae, of Yonse University in Seoul, gives his expression about the pseudo-Christianity at that time as follows in his book Church History of Korea.

> The enthusiastic and eschatological piety exhibited here and there in the churches came out of the struggle because of the Korean War and the results of it.
>
> The people had a terrible disaster without similar parallels in history... It started, the first time, when there was coldness between churches, and it went to the place of attacking each other, and at last it expanded to the place of isolation individually and collectively.
>
> The special feature of this kind of religion is futuristic completely, and it is connected with sensualism. Therefore it had a strong hope that the Kingdom of heaven, which is a symbol of blessedness and hope, has to be established on this earth, here in the place of the eschatological hope, physically so it could be possible to touch it by hand. This was easy to deduce from the strong hope of sex, because the hope of sex had come from the dispersion and failure of the family that was the minimum standard of the social and moral order. Therefore, these kinds of new sects of piety began to throw appeal deeply into the masses through sex. [22]

Professor Min continues to say that the sect of Park Tae Sun and the Unification Church are examples and representatives of those kind of sects.[23] Moon and the Unification Church were able to plant their foothold in Korea because the Korean society was dislocated physically and socially. The president of the Presbyterian Seminary of Korea, Dr. Jong Sung Rhee wrote in his article about the Unification Church: "It can be said, it is a symptom of the modern age that the Unification Church is an object of wide observation today".[24]

The Unification Church Movement is like a tree planted with its root in the crack of the established Korean church. What then is happening in the U.S.A. today regarding the Unification Church Movement? Vicki Allen, on December 28, 1975,

wrote in the Santa Rose Newspaper, "Moonie Ranch Head Defends Their Beliefs." It was an article about why Moon's movement appeals to the United States of America. According to Vicki Allen's comments, the reason is not dependent upon the Unification Church itself or to Moon himself, but is dependent upon the reality of society in the United States of America today.

The preface of the book of Divine Principle and Its Application begings with the following sentences:

> The old concept of God is dead.' Christianity is no longer the answer. This age needs a prophet, not preachers. We need a new revelation. What do these remarks indicate? In their restlessness, aren't people anticipating something new?...In the Christian churches there is no way to prepare adequately for one's eternal life. The churches are not capable of giving any content whatsoever to the idea of immortality.

It points out the spiritlessness of modern established Christianity and society. It insists on the necessity of New words, New revelation, and a new age that can take place in the spiritual vacum in church and society today.

"Christianity is no longer the answer." This is the challenge of the Unification Church to Christianity today, and Moon, himself said the following:

> "Ladies and gentlemen, if there is illness in your home, do you not need a doctor from outside? If your home catches fire, do you not need fire fighters from outside? God has sent me to America in the role of doctor, in the role of a fire fighter." 25

Moon said that he came to the U.S.A. as a doctor to heal the illness of the U.S.A., and as a fireman to fight against the corruption of the U.S.A.

When Moon began his movement in Korea, he made an attack on the corruption of the Korean society and church too.

In the preface of the Wonrikangnon, it speaks about the corruption of the Korean church and society as follows:

> When Christianity which has started with the slogan of love turned into the debris of 'eclessia,' Christian society was the field of materialism. Communism has grown healthy in their bosoms and had been growing widely in the world. But there was no way to handle it in Christianity, and this is a pity.
>
> There is one more social evil that man cannot control with his effort. It is lewdness. The Christian doctrine shows us that lewdness is the sin of sins, but now, Christianity has no power to stop the lewdness of this society, and how pitiful a thing this is... This shows us very truly that established christianity is in the place of helplessness to save this modern humanity.[26]

This kind of thinking by Moon means that Moon insists on the necessity of new words (Moon's words), new revelation (Moon's revelation), and a new age (Moon's age) that can save this society and Christianity from its illness.

Isamu Yamamoto, who is the author of the book The Puppet Master wrote about why the Unification Church movement appealed in the U.S.A. today as follows:

> Within the past decade the family in our society has rapidly disintegrated. The Unification Church has takan full advantage of this situation. In fact a key to their success has been their own family oneness in contrast to the breakdown of the American family.[27]

Here, Isamu Yamamoto points out the reason why the Unification Church movement is growing in the U.S.A., -that is because the family unit of America society has disintegrated.

Ethel Romm observes this aspect in his article "The Yinning of America" as follows:

> In looking glass language, the new panaceas promise unity in a fractured society, peace in a warring society, liberation in a repressed society, balance in a shaken society, purity in a polluted society, goodness in a corrupt society,.... relaxation in a tense society, happiness in a discontented society, awarness in a numb society, spirituality in a materialistic society.[28]

Here, Ethel Romm points out that the America society in the 1960's is a very chaotic society. Ronald Enroth in his book about America Society at the time Moon's movement was settling down in the U.S.A., wrote:

> "America is a changing and confusing society today."[29]

When the Unification Church movement emerged in Korea in 1954, and when it emerged in the U.S.A. around 1960 there was a 5 years gap, and Korea and the U.S.A. were very different countries in their culture, history, and customs. But between Korea and the U.S.A., with regards to the point of the social situation, there is simiarity because both were chaotic. Therefore Moon made attacks on the corruption of

the Korean society and American society both when he tried to establish his movement in Korea and in the U.S.A.

The reason why the Unification Church Movement could be settled easily in these two countries, is that these two countries and the same kind of social chaos.

How could Moon establish his movement in America? He was able to do so in America because there was disorder, immorality and lewdness.

Moon's movement was a plant growing in the ground of disorder in the world.

3. The Theological Aspects of its Teachings

Moon was influenced by Baik Moon Kim in his theological thought. Baik Moon Kim established "Israel Monastery" and wrote the Sungsin-Sinhak (The Theology of the Holy Spirit). Moon took theological ideas from Kim and mixed it with his Christian thought in the frame of the Oriental philosophy of Yin-Yang.

Moon has many quotations from the Bible to support his theory, but there is no unified method of interpretation and almost all of them are incorrectly quoted.

The Unification Church has the major premise that Sun Myong Moon is the Lord of the Second Advent, the Messiah, the sinless true Father, the Master, and for this premise the Unification Church mobilized and mixed all religious thoughts

into Moon's understanding of the Bible in the frame of Yin-Yang Philosophy.

Therefore, if one wants to understand the Unification Church he must understand the Oriental Philosophy of Yin-Yang and the relationship between Yin-Yang philosophy and Moon's theology.

(a) The Oriental Philosophy of Yin-Yang and Korean Philosophy

The Oriental Yin-Yang philosophy, which is the basic frame of theology for the Unification Church, comes from the Book of the Chu-Yeck,[30] and the Chu-Yeck contains twelve books.[23] Yeck means "changing." The Chinese character Yeck(易) is a combined letter of Sun (日) and Moon (月), and Yang and Yin.[31]

Yeck is an expansion of all movements of Yin-Yang becoming natural expansions, and becoming all phenmenona of human life.[32]

"Taekuk" is difficult to explain but its central meaning, according to the book Kesasangjon, one of the twelve books of Chu-Yeck, is that "There is Taekuk in Yeck, from this Taekuk Yin and Yang, heaven and earth, those two matters were born, and those two matters bore all matters."[33]

According to the Yin-Yang theory, "The interplay of these two principles Yin and Yang produce five elements of fire, metal, earth, wood, and water; and these in varying

proportions combine to produce everything that is.[34]

The relationship of these five elements is called "Sang Sang Sang Kuk." Sang Sang means mutually bearing and mutually bearing means that one bears another. For example, wood bears fire, fire bears earth, earth bears metal, metal bears water, and this means giving and taking energy mutually. Sangkuk (相剋) means mutually acting against. For example, it is impossible to exist together for fire and water, or for wood and metal.

Yin has characteristics of being soft and weak, low, passive, female, and yang has characteristics of being hard, strong, high, bright, active, male. But these two, Yin and Yang, are not to be mixed--rather they are being changed. Yin changes into Yang, Yang changes into Yin. This kind of changing is the base of growth, extinction. When Yin and Yang reach their extremities they begin to change. Through this changing they can be developed. When the sun (Yang) comes up mid-sky, it is the time of sunset. When night comes, there is the moon (Yin) rising. The changing of the summer (Yang) and winter (Yin) makes one year.[35]

Yin and Yang are being changed through these kinds of circulation. Of course, the changing does not come only through the mutual action of Yin-Yang. The sky release the energy, the earth receives it, and through this kind of ac-

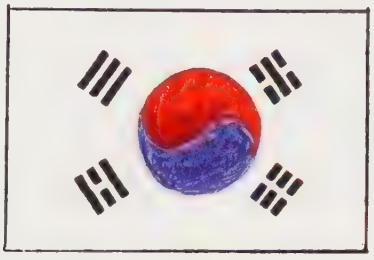
tion of give and take all things are born and grow. The affection between a male and female could bring a new life when they interact one body through give and take. The new development is being born through the mutual action of Yin-Yang, mutual growth, mutual extinction, and mutual circulation. All beings of the cosmos are being developed and changed under this law. This is the dialetic understanding of the cosmos of the Yin-Yang philosophy.[36]

The following is an article about Yin-Yang philosophy which is written by Wilfred Cantwell Smith, with the title, "The Chinese" in the book, The Faith of Other Men (1962, N.Y.).

> Originally, and most immediately, the image represents yang and yin, the two fundamental principles in Chinese cosmology. Yang is hot, dry, active, light, and masculine; Yin is cold, moist, passive, dark, and feminine. Yang is movement, Yin is rest. The interplay of these two principles produces the five elements of fire, metal, earth, wood and water; and these in turn in varying proportions combine to produce everything that is. Fire is almost pure yang, water is almost pure yin-- almost, but not quite; for nothing exists that does not combine something of both. I have called them principles, but they have also been termed modes. And not only every substance but also every event, is a combination of the two. Heaven is more yang, earth more yin. Man is more yang, woman more yin. Victory is more yang, peace is yin. They may also be regarded as phases, ever succeeding one another in endless revolution and in infinite variety. Night and day, summer and winter, male and female, stability and change--the universe as a whole and in all its parts, its being and its becoming, all is an expression of the underlying yin and yang in eternal interplay. There is nothing in which yin and yang do not participate. Now this theory of Yang-Yin has been widely used in all sorts of contexts of China.

The Yin-Yang philosophy is the commond way of thinking for both Chinese and Koreans. This yin-yang philosophy is

very popular with the Koreans as it is with the Chinese. For example, the Korean National Flag is the symbol of the yin-yang philosophy.



In this Korean National Flag, the circle and S shaped curve, and color of red and blue, are the symbols of Sang Sang Sang Kuk in yin-yang philosophy. In other words, it shows us the endless chaining of the harmony of yin (blue) and yang (red). The four marks around the circle, ☰ ☲ ☵ ☷ are also symbols of disunion and union of yin-yang. The Yin-Yang philosophy is not only philosophy, but it is also the Chinese's and Korean's thoughts which are related to almost all of their life. For another example, in Korea, the engagement of a man and woman is arranged by sending a sa-ju (四柱) to each other. The sa-ju is combined with the man's or woman's name and birth time--day, month and year. The sa-ju means four fundamental posts, and it indicates one's birth time, day, month, and year.

Because there is yin and yang time in one day, yin and yang day in one month, yin and yang month in one year, and yin and yang year in a 12-year circle year, before the engagement each parent would ask for the bride's sa-ju and the bridegroom's sa-ju, and would compare them to see if there is sang sang (harmony) or sang kuk (disharmony). Sending the sa-ju means all conditions look harmonious so let's go ahead with the engagement. This kind of thought came from Yin-Yang philosophy, and is a very, very old tradition of marriage in Korea. Yin-Yang philosophy has controlled the common life of Koreans and Chinese for many centuries.

Moon was born into this circle of culture and custom, and he was controlled by his general thinking under the Yin-Yang philosophy. It is very easy to see, that like many other Koreans, Moon tried to interpret the Bible and Christian theology through the Yin-Yang philosophy.

(b) Yin-Yang Philosophy and the Theology of Moon

> "All things exist through a reciprocal relationship between the dual essentialities of Yin and Yang. We must also know the reciprocal relationship between another pair of dual essentialities, which is even more fundamental than that of Yin and Yang. Anything in existence has both external form 'Hyung Sang' and an internal form 'Sung Sang."[37]

This is the ontology of the Unification Church and the ontology of the Oriental philosophy Yin-Yang also.

The theory of the Unification Church, the theories of

God, of creation, of the fall, of Christ, of salvation, and the reliance on the Yin-Yang philosophy provide the basis for interpreting Unification Church doctrines.

The basic relationship between Yin and Yang is the give-and-take action.[38] In the U.C. (from here, U.C. means the Unification Church) theory, the concept of "Sang Sang Sang Kuk" (mutually bearing and mutually acting against) is part of the Yin-Yang philosophy.[39] In this Chapter, the following subjects will be examined:

A. The Unification Church theory of God, creation, and Yin-Yang philosophy.

B. The Unification Church theory of trinity and Yin-Yang philosophy.

C. The Unification Church theory of Fall, restoration and Yin-Yang philosophy.

A. The U.C. Theory of God, Creation and Yin-Yang Philosophy

> To create man in His image God created male and female. (Gen. 1:27) Thus, man, the image of God, exists in these two distinct forms, which together make a pair. This indicates that God must exist in polarity. That is, He must possess within Himself the dual characteristics of masculinity and femininity, which are perfectly harmonized in His nature. Therefore, Adam alone could not be the complete image of God. By creating woman, Eve, to be Adam's mate, God completed man's creation in His total image. Adam and Eve were not created at the same time. First God created Adam, then He created Eve. Adam and Eve were to relate to and complement each other as subject and object, inner and outer, or positive and negative. (Gen. 2:18b) The subject, Adam, was to represent love (aggressive, creative energy), and

> Eve, beauty (responsive, stimulating energy). The creation of man and woman as a pair was the external and objective manifestation of the polarity of God. . . .
>
> . . .Thus, man exists in polarity from innermost to outermost: feeling and reason within the heart, heart and body within the individual, and male and female to complete God's image. Because man was created in God's image, God also must exist in a harmonized polarity of inner and outer, positive and negative, and male and female. We call Him the Father because He is inner, the masculing subject, and creation is outer, the feminine object to Him.[40]

Moon insists that God is a polarity being male and female. The perfectly harmonized male and female in itself is God. But this kind of insistence of Moon is not a Biblical teaching.but it came from the Oriental philosophy of Yin-Yang. As was already stated, the key point of Yin-Yang philosophy has the conception of a relationship between Yin and Yang, and through this relationship of Yin and Yang, all matters are to be, and not to be, and changed. To quote Moon's words: "As I said before, there is a plus element and a minus element in God . . . from this togetherness and from God being the cause, then there must be a plus and minus element in Him."[41]

Here, Moon said, in God there is a plus (+) element and a minus (-) element. According to the philosophy of Yin-Yang, the male and the plus element is Yang, the female and the minus element is Yin. The Taekuk is the center of all; Taekuk bears Yin and Yang. The mutually bearing between Yin and Yang and the mutual bearing against Yin and

Yang, make all beings and all matters to be, and not to be, and to be changed.

Moon, in his theory of God and creation, changes the word Taekuk in Yin-Yang philosophy into God, and the word "Sang Sang Sang Kuk (相生相剋), (mutually bearing and mutually against) which is the give and take action, and the relationship of Taekuk and all beings into the relationship of subject and object.

God is the subject and mankind is His responding object. Mankind, in turn, is the subject of the universe his responding object. Finally, God is the subject of the entire creation. Both man and the universe are the object of Him. All things from the smallest to the largest in the creation exist in a paired relationship of subject and object and thus reflect the polarity of God's nature. God is causal and vertical, and creation is resultant and horizontal.[42]

All things or bring exist in paired relationship of subject and object. There is a pattern of transmission and receiving between subject and object whenever they find rapport through the operation of Source Energy. This pattern is called the action of give and take. Give and take produces energy; the energy for existence, multiplication, and motion. When the action of give and take occurs, the sub-

ject and object become one. This state of oneness is a receptive base for the working of the spirit of God, God operates wherever He finds His reflected image or receptive base. When God works, energy is multiplied. The Source Energy from God is vertical, while the energy produced through give and take is holizontal.

By forming receptive bases through the action of give and take, the whole creation continues its existence and maintains its motion. Consequently, the receptive base is the foundation for everything which exists.[43]

This presentation of Moon is exactly the same as the Oriental philosophy of Yin-Yang. Moon insists that "God is a harmonious being with two polarities. Sung Sang and Hyung Sang, and positivity and negativity.[44] Here Moon uses other words such as Original Hyung Sang and Original Sungsang instead of Yin and Yang. So he said, "God is a harmonious being with polarities--Sung Sang and Hyung Sang." According to this theory:

1) God is not a God of personality and is not almighty.

   God is only a principle of philosophy.

2) God is not a creator, creation is only a give and take action of the polarity of God.

This concept of God is not a Christian understanding of God.

This is entirely different from the Christian theology of God and creation. According to the Bible, God is Almighty, has personality, and created the whole universe. God is not a principle of Yin-Yang, and creation is not a give and take action of Yin-Yang. Therefore, Moon's theory of God and Creation is only a copy of the Oriental philosophy of Yin-Yang. (Cf. Ch. III)

B. The U.C. Theory of Trinity and Yin-Yang

In his theory of the Trinity, Moon insists that Jesus is male Yang, and the Holy Spirit is female Yin. Moon's theory of the Trinity is as follows:

> . . . If Adam and Eve had fulfiled God's idea of creation and had been the true parents, then there would be sinlessness and good children from them, and they could have established the Kingdom of God on earth. But they failed; they were the sinful parents of mankind, and so sinful children came from them, and they built hell on earth. . . . . There are no children if there is no parent. Then who is the sinless parent who could bear us again from our sinful state into sinless children and lead us into the Kingdom of heaven?
>
> It is impossible that sinful parents bear sinless children. Therefore, there is no one who is the sinless parent among fallen man. So he has come from heaven and he is the Jesus. Jesus came as the true parent for establishing the Kingdom of heaven on earth through bearing sinless children from sinful children. . . . . But how can we bear children with a father alone?
>
> To bear sinful children into sinless children again, there must be a true mother with a true father. It is like this, the Holy Spirit came as the true mother, as post-Eve. There are many persons who have revealed the Holy Spirit is female.
>
> The Holy Spirit is female God, so it is impossible to stand as a bride in front of Jesus without receiving

> receiving the Holy Spirit. . . . For Jesus is the male God who works in heaven (Yang) and the Holy Spirit is the female God who works on earth (Yin).[45]

Here, Moon insists that Jesus is Yang, a male God, and the Holy Spirit is Yin, a female God. The trinity is a oneness of God, Jesus (Yang) and the Holy Spirit (Yin). This theory of trinity is not a Christian theory, it is only Moon's theory which came from the Oriental philosophy of Yin-Yang.

C. The U.C. Theory of Fall, Restoration and Yin-Yang Philosophy

The theory of the fall, of the U.C., is that it is a result of the wrong relationship and wrong give and take action between Eve and Satan (Lucifer). It's theory of restoration (by the U.C.) is to correct and to replace this wrong relationship and wrong give and take action into a right relationship. In other words, the fall comes from the wrong unification of Yin and Yang, and salvation means the right unification of Yin and Yang. This is just like repairing an electric cord which has been connected wrongly to the plus and minus. The fall is the wrong connection of plus and minus and salvation is to correct this wrong connection of plus and minus.

The theology of the U.C. stands on dualism, good and evil, God and Satan, male and female, plus and minus, Cain and Abel, but the dualism of the U.C. is a harmonized dualism.

For example, the U.C. insists that to fulfill the restoration, Cain, who stands on Satan's position has to cooperate with Abel, who stands on God's position, but the restoration was unfulfilled in Adam's family, because Cain did not cooperate with Abel, Cain killed Abel.[46]

In the fulfillment of the restoration in Isaac's family, Esau, who stands on Cain's position, had to cooperate with Jacob, who stands on Abel's position, and Esau had forgiven Jacob-and therefore in Isaac's family, the restoration was fulfilled on a family level.[47]

According to this kind of thinking, the Unification Church theory is not a typical dualism but it is a harmonizing daulism of good and evil, Cain and Abel, Esau and Jacob. In other words, the Unification Church always stands on a dualistic theory, but this dualism does not remain the same with each position. The dualism of the U.C. has the aim of monism; to reach the monism (salvation) through dualism (fall) there should be harmonization of dualistic poles.

This kind of process of the Unification Church theory could be mistaken for Hegel's dialectics, but this kind of harmonizing dualism comes from Oriental philosophy of Yin-Yang.

The idea of dualism with its aim of monism is the same idea of Sang Sang, Sang Kuk (mutually bearing and mutually

against each other) of the Yin-Yang philosophy.

What is the Unification Church theory of the "fall"? It is similar to the Sang Kuk concept in Yin-Yang philosophy. What is restoration? It is also similar to Sang Sang conception of Yin-Yang philosophy.

The Yin-Yang philosophy is fully incorporated in the framework of the fall and the restoration in the Unification Church theory. Therefore, it is contrary to the theory of Christian concepts of the fall and salvation.

For the conclusion of this chapter, I tried to prove that the origin of the Unification Church came from Baik Moon Kim's theology. Moon made Baik Moon Kim's theory more colorful through the Oriental philosophy of Yin-Yang.

Unification Church holds as its major premise that Moon is the Messiah, and for this teaching has it especially mixed all religious thought and many philosophical ideas Yin-Yang philosophy. Therefore it looks, at times, like a philosophy rather than a religion. But in order to know what the Unification Church really is and who Sun Myong Moon is we have to study Moon's theology in light of the Bible and Christian theology.

Chapter II

THE CRITICAL STUDY OF MOON'S THEOLOGY IN LIGHT OF THE BIBLE

Dr. Byong Moo Ahn, the director of the Korean Theological Research Center and the publisher of the SinHak-Sasang (The Theological Thought) pointed out four difficulties in criticism of the Unification Church's theology in light of the Bible, they are as follows:[1]

(1) The Wonrikangnon has no united method of interpretation of the Bible. It has many quotations from the Bible and interprets it sometimes symbolically and sometimes literally but ignores the fundamental meaning of the Bible, interpreting only for the support of his(Moon's) own assumptions.

(2) The Wonrikangnon has many quotations from the Bible, but more authority is given to the Wonrikangnon than to the Bible. "The Power of Spiritual Communication Through Prayer," and "The Secret of Heaven and Man Which was Found by Prayer;" are always one step before the Bible, and the Bible is always secondary.

(3) The main assumption of the Wonrikangnon is that the Divine Principle is always more important than the Bible.

(4) The Wonrikangnon's view of the Bible is that the Bible is not truth in itself, but it is only a textbook which teaches us what is truth.

In the way of criticism of the Unification Church's theory in light of the Bible, it should be pointed out first that the Unification Church always places the Divine Principle before and above the Bible. It should also be pointed out secondly that the Unification Church does not interpret the Bible as the truth itself, as Dr. Ahn has shown. Therefore, I will examine in this chapter the Unification Church's view of the Bible in light of the Bible as follows:

1. What is the Bible's function in the Unification Church.
2. The interpretation method of the Unification Church.
3. The critical examination of the Bible which is quoted in the important theories of the Unification Church.

1. What is the Bible's function in the Unification Church.

In the preface of the Wonrikangnon, it insists that "The Bible is not truth itself, it is only a textbook which teaches us what is truth." So just as Jews refer to the Scriptures, Moslems refer to the Koran and Hindus refer to the Vedas. The Bible is not absolute truth. Moon himself has the final authority.[2]

According to the U.C. it should be understood that the Bible is a textbook which was given about two thousand years ago to teach the truth to man, who had low spirits, shallow

minds, and low intelligence. Therefore, it is absolutely impossible for the Bible to give satisfaction to modern men who are living in a scientifically advanced modern world with the parables and symbolical expressions which were given to men who lived in a mythological world. Therefore, for the modern man's full understanding of the truth there should be something which has a higher substance and a more scientific method of expression, and we call this the "New Word."[3]

According to the Wonrikangnon, the "New Word" can fulfill the vacancy of the Bible, and this "New Word" is Moon's word. Moon is a man who was sent by God to solve all the problems of all human beings and all the universe.

Moon answered when someone asked him about the relationship between the Bible and the Divine Principle in the following way, "Until our mission to the Christian Church is over, we must quote the Bible and use it to explain the Divine Principle. After we receive the inheritance of the Christian Church, we will be free to teach without the Bible.[4]

According to Moon's theory it is very clear that the Unification Church's first important truth is not the Bible, but it is only the Divine Principle and Moon's words. The Divine Principle is always superior to the Bible in the Unification Church and someday the Divine Principle will be enough to express all truth without the support of the Bible.

This viewpoint of the Bible of the Unification Church is very different from Christian teaching of the Bible.

According to the first creed of the Korean Presbyterian Church, the Bible is believed in the following way: "The New and Old Testament is the Word of God, and it is the only rule of faith and practice." The Bible is the only Word of God. There is no other Word except the Bible (II Peter 1:19,21. I Timothy 3:15-17. I John 5:9. I Th. 2:13. Gal. 1:8-9. II Th. 2:2. Matt. 22:29,31. Eph. 2:20. Acts. 28:25).

While the Bible (Jesus) says, 'the heaven and the earth will pass away but my words will not pass away.' (Matt. 24:35), Moon insists the words of the Bible will pass away, when the Unification Church receives the inheritance of the Christian Church.[5] This shows a fundamental difference between a Christian understanding of the Bible and Sun Myong Moon's. The latter is "Moonism."

2. <u>The Method of Biblical Interpretation of the Unification Church.</u>

There are many ways of interpreting the Bible in the Unification Church. Sometimes they interpret the Bible scientifically, sometimes literally, sometimes symbolically, and they do so from the standpoint of Buddhism, or sometimes from the standpoint of Oriental philosophy.

A. Examples of How They Interpret the Bible Scientifically.

The Wonrikangnon tries to use science for its interpretation of the Bible. The first part of the Wonrikangnon quotes Romans 1:20, "Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made, so they are without excuse." The Wonrikangnon insists that this phrase indicates that we can have knowledge about God through what we see in this world. Furthermore, The Wonrikangnon insists God is a "Polarity God" because this world exists in polarity. To support its theory that God is a polarity, it draw many examples from nature, male and female animals, staminates and pistillates of plants, protons and electrons.[6] This kind of interpretation of the Bible of the Unification Church seems to show that they use the scientific method of interpretation. The Wonrikangnon also insists that the narration of creation in Genesis is just the same as is expressed by scientists.[7]

The Wonrikangnon sees that the word "eat" in the phrase of Gen. 3:6 means the sexual relationship in violation of God's command, because after Adam and Eve ate the fruit of the tree of knowledge of good and evil they concealed the lower part of their bodies. The Wonrikangnon asks a scientific and logical question: "If it is a fall because of eating in

fruit, then why did they try to conceal the lower part of their bodies instead of their mouths?"[8] In one typical way of trying to support their position through the scientific method, the Wonrikangnon tries to analyze the Biblical ages numerically. For instance the use of 2000 years: - from Adam to Abraham it was 2000 years, from Abraham to Jesus it was 2000 years, and from Jesus to the Lord of Second Advent it will take 2000 years. Through this kind of logical analysis of the Biblical ages, the U.C. insists that the Lord of the Second Advent should come around 2000 years after Jesus.[9] This is another way of trying to understand the Biblical meaning through the use of logic.

B. Examples of How They Interpret The Bible Literally

In Gen. 3:24, it says, "God kept Adam away from the tree of life with a flaming sword." The Wonrikangnon quotes this verse and insists that God kept the tree of life and protected it with a flaming sword. Therefore, unless this flaming sword was taken away, there would be no way to reach the tree of life. On the day of Pentecost, the tongues as fire were distributed and the flaming sword which was in the Garden of Edan was also distributed at this time; therefore, all human beings can go to the tree of life through Jesus. The Wonrikangnon interprets the word "flaming sword" in Gen. 3:24 as the same word in Act. 2:3; and the "tongues as fire"

is interpreted literally.[10] According to the interpretation by the Wonrikangnon, God protected the tree of life with a flaming sword but it was distributed on the day of Pentecost. The flaming sword was taken away and man could go to the tree of life. This type of interpretation of the Bible by the U.C. shows us that it accepts the biblical word literally.

The Wonrikangnon insists that the fall of man came from fornication with the serpent, so all human beings are descendants of the serpent; therefore, in Matt. 23:33 Jesus called the Jews' sons of the serpent.[11] According to this interpretation of the Wonrikangnon, it sees the serpent in Gen. 3:1 as the same serpent in Matt. 23:33. This interpretation is also a literal interpretation. The Wonrikangnon interprets the word "the east" the Revelation 7:2-3 to mean "Korea"[12] simply because Korea is located in "the east" of the Bible lands. This kind of interpretation is also a literal interpretation.

C. Examples of How They Interpret the Bible Symbolically

Thw Wonrikangnon interprets the word "clouds" in Rev. 1:7 'Behold, he comes with clouds,' as meaning the faithful Christians who have had rebirth from their fall so their minds look up towards heaven always.[13]

Again, the Wonrikangnon interprets the word 'pillar

of cloud in day' in Exodus as meaning Jesus (+) and the word 'pillar of fire in night' as meaning the Holy Spirit (-).[14] According to this interpretation the clouds are the faithful Christians sometimes, and sometimes it is Jesus. The reason why the Wonrikangnon interprets like this is because it uses the Bible symbolically to support their position.

The Wonrikangnon interprets the word 'the fruit' in Gen. 3:1 as meaning the love of Eve; the words 'tree of knowledge of good and evil' as meaning Eve who completed the idea of creation of God; the words 'tree of life' as meaning Adam who completed the idea of creation of God; and the word 'eat' as meaning the fornication of Eve and Satan.[15] These are examples of how they interpret the Bible symbolically.

D. Examples of How They Interpret the Bible from the Standpoint of Buddhism and the Oriental Philosophy of Yin-Yang

According to Matt. 17:3, the three disciples John, Peter, and James can see Elijah with the transfigured Jesus on the mountain. The Wonrikangnon interprets this as follows: The reason why Elijah was with Jesus is because Elijah is the Spirit-Man in the spiritual world, and the reason why Jesus pointed out that John the Baptist is Elijah is because Elijah had come again from the spiritual world into John the

Baptist to fulfill this mission through John the Baptist.[16] This kind of interpretation is similar to transmigrationism in Buddhism.

The Wonrikangnon interprets the theory of God and creation from the standpoint of the Oriental philosophy Yin-Yang, and so it insists that God is a polarity of male and female, Jesus is Father (Yang) and The Holy Spirit is Mother (Yin), and the pillar of clouds is "+" and the pillar of fire is "-".

As I already pointed out about the relation of Moon's theory and the Oriental philosophy of Yin-Yang, the Yin-Yang philosophy is the main frame of the Wonrikangnon, so there are many examples in it dependent on the standpoint of Yin-Yang philosophy.

In conclusion, the examples mentioned above are very few compared to the many quotations in the Wonrikangnon. But through this study it becomes clear that the Wonrikangnon has no unified method of interpretation of the Bible. Why, then, does the Unification Church interpret the Bible in so many ways without a unified method?

The reason why the U.C. has so many ways of interpreting the Bible is because it needs the Bible only to support The Divine Principle and only for support of the main premises of the U.C.; that the kingdom of heaven would be

complete in this world through the Lord of the Second Advent, the true parent, the visible Messiah which is Sun Myong Moon. The Divine Principle and this premise of the Unification Church is the First Principle, and the Bible is only a tool which exists for support of the Divine Principle and the teaching of the Unification Church.

In the Wonrikangnon, the Bible is torn to shreds for support of the U.C., therefore it is a very natural thing that there are so many ways to interpret the Bible in the book of Wonrikangnon.

3. The Critical Study of the Bible Which Was Quoted in the Important Theories of the U.C.

A. The Theory of God and Creation

In the Book of the Divine Principle, concerning the theory of God and creation, there are eight quotations and five references from the Bible.

The Divine Principle insists that Adam and Eve were to relate to and to complement each other as subject and object, inner and outer, or positive and negative. The subject Adam was to represent love--and Eve, beauty, which is referred to in Gen.2:18.[17] But in Gen. 2:18, there is no meaning to support this kind of insistence of the D.P. (Hereafter, D.P. means Divine Principle). This interpretation came rather

from the Oriental philosophy of Yin-Yang.

The D.P. quotes Rom. 1:19-20 and insists that it is possible to perceive the nature of God through the universe and nature. According to this quotation, the D.P. insists that God is in polarity because the created nature, universe, and man through the image of God exists in a polarity.[18] It seems to me that the true meaning and teachings of Romans 1:19-20 is that there is no excuse for man, in his ungodliness and wickedness, because man has seen God's eternal power and Deity and knows in his heart clearly that he is a sinner. Romans 1:19-20 does not say that God is in polarity.

If we follow this kind of logic and interpretation of the D.P. then it is possible to believe that the creator and the creation are the same, but this is illogical.

The D.P. develops its own theory of creation only through the philosophy of Yin-Yang and not through the Bible. Therefore the U.C. insists that God is a Polarity being male and female, and the creation means give and take action between male and female, Yang and Yin.[19]

B. The Theory of Fall

(1) The Tree of Life

The Wonrikangnon insists that the tree of life is Adam in perfection,[20] and for support of this it refers to Proverbs

13:12 and Rev. 22:14. But in these passages, there is no meaning that the tree of life is Adam in perfection. The reason why the D.P. relates Proverbs 13:12 and Rev. 22:14 is because it is just the same word "tree of life". But the tree of life in Proverbs 13:12 means a hope that should be fulfilled symbolically; it also means wisdom, which is paralled with Proverbs 12:14.[21] The tree of life in Rev. 22:14 is the same tree of life in Rev. 22:2, and these trees are both on the left and right side of the river and this expresses only the beautiful picture of the Kingdom of Heaven.[22] If the tree of life in Rev. 22:14 were Adam, then who are the trees on the left and right side of the river? The tree of life in Proverbs 3:18 indicates wisdom, the tree of life in Proverbs 11:30 indicates the fruit of justice, the tree of life in Proverbs 15:4 indicates "wholesome tongue," and all of these are self evident in proverbs. Why then does the Wonrikangnon follow just the definition of the tree of life found in Proverbs 13:12? The tree of life in Genesis 3:22 has its own definition--and it means an eternal life symbolically.

The tree of life is a special tree in the dimension of God, or it is a symbol of the first ethical covenant between God and man.[23] There is no meaning that the tree of life is Adam himself, in Gen. 3:22 or Gen. 3:9. And

the Wonrikangnon insists that the tree of knowledge of good and evil is Eve in perfection.[24] But it does not have the Bible reference to support this insist. It is impossible to interpret this in the light of the Bible.

(2) The Identification of the Serpent

(a) According to the Wonrikangnon, the serpent is the Lucifer the Archangel, and the meaning of 'eating the fruit of the tree of knowledge of good and evil' is fornication between Eve and the Archangel Lucifer--so Lucifer had fallen and become Satan. Rev. 12:9, Jude 1:6, John 8:44, Matt 23:33, Gen. 32:25, Gen. 18:7, Gen. 19:5 are references for the support of their view that Satan could have a sexual relationship with a human.[25] But According to the Bible, angels neither marry nor are given in marriage (Matthew 22: 29-30). Carroll Stoner and JoAnne Parke wrote in their book All God's Children about the letter which Young Oon Kim had explained to Dr. William Hendricks of South West Baptist Theological Seminary, concerning the possibility of physical union between Lucifer and Eve, as follows:

> Contact between a spirit and an earthly man is not very different between two earthly beings. Therefore sexual union between a human being and an angel is actually possible.[26]

But there is no Biblical reference which supports contact between a spirit and an earthly man.

(b) The Wonrikangnon interprets the phrase "Sodom and Gommorha , and the cities about them in like manner," as meaning "they acted in fornication and indulged in strange flesh, just like the angels." And it has reference to Jude 1:6-7:

> And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gommorha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.[27]

But the meaning of "like manner" in the phrase "Evan as Sodom and Gommorha, and the cities about them in like manner" means "The surrounding cities about Sodom and Gommorha acted in fornication just like Sodom and Gommorha," and it does not mean that "The surrounding cities in fornication just like Angels." Again, this is a misinterpretation of the Bible on the part of the Wonrikangnon.

(c) The Wonrikangnon refers to the Bible, Gen. 19:5, for the support of their insistence that angels could fornicate with man, but Gen. 19:5 does not indicate this and furthermore Gen. 19:10-11 shows us that even though the people of Sodom and Gommorha tried to fornicate with angels they found it was impossible.

(d) The Wonrikangnon insists that Eve and Adam

had fallen when they were in the period of imperfection,[28] but it has no Biblical reference. According to the Bible. man was created in the image of God, and the image of God is perfect, so Adam and Eve were created perfect not imperfect. When God created Adam and Eve and blessed them saying "Be fruitful, and multiply" (Gen. 1:28) this teaches us man was created perfect.

(e) The Wonrikangnon insists that Eve and Satan had fornication, so all the descedants of Eve came through Satan's bloodline.[29] But according to Gen. 4:1, when Adam begot Cain, Adam said, "I have gotten a man from the Lord." This shows us Adam got his son, Cain, through the Lord, not Satan.

(f) Conclusion: The Wonrikangnon interprets the Bible too subjectively to support their own views. They use the Bible as a tool to support their own views, and consequently they misunderstand the real meaning of the Bible.

C. The Theory of Christ

The Wonrikangnon insists that Jesus is not God himself, and it raises the question, "If Jesus is God, then how could he be tempted by Satan and how could he have died on the cross?"[30]

The Wonrikangnon insists that the cross of Jesus fulfilled only 50% of salvation spiritually but not physically,[31] and it says the following, to support this position:

> I Thess. 5:17 says, "to pray constantly." The reason why we have to pray constantly is to prevent Satan from coming to the Christians by way of original sin.
> The reason Jesus cryed out when he was on the cross was because the body of Jesus was invaded by Satan.
> The disciples lamented Jesus' death because Jesus did not fulfill their salvation.
> In Romans, Chapter 7, St. Paul has agony because Jesus did not fulfill his salvation.
> In I John, it says that all men have sinned, for Jesus did not fulfill their salvation.

This interpretation in the Wonrikangnon comes from ignorance about the real meaning of "justification." According to the Westminster Confession 6:060, the meaning of "Justification" is that God imputed the obedience and satisfaction of Christ unto them, and they receive and rest on him and his righteousness by faith which is the gift of God.[32] Even if we receive justification, still we have sin--but by the grace of God, and through the death of Jesus Christ on the cross, all our sins are forgiven. This is the meaning of justification. (Romans 8:1-2, 5:8, 5:17-21, 8:31-39.)

Therefore, the position that Jesus died on the cross so that our salvation by the cross of Jesus is only 50% fulfilled is a theory which came from the ignorance of the meaning of justification and grace. On the contrary, the rea-

son why we have to pray constantly according to Christian teaching, and we have to suffer in sin even though we have received justification (the same as St. Paul), is not because the cross of Jesus could not solve our original sin, but it is because we do not obey the word of God perfectly. (Romans 6:12-19)

The reason why Jesus expressed his suffering on the cross is not because the body of Christ had been invaded by Satan, but because Jesus had extreme suffering and had been left alone, away from God at that movement, for all the sins of all men. This is the meaning of redemption of Jesus.[33]

The reason for lamentation by the disciples after Jesus' death is not because the death of Jesus on the cross did not absolve all their sins--but because the disciples did not believe Jesus' words perfectly. Therefore, the references which the Wonrikangnon uses for their position that the death of Jesus on the cross is just 50% salvation, are very different from the original meaning, and is the result of misinterpretation of the meaning of justification and grace in Christian teaching.

D. In the Theory of Jesus' Second Coming

The Wonrikangnon expounds its theory of Jesus' second

coming as follows:

> (1) Jesus completed only 50% of human salvation which is spiritual salvation only, so Jesus has to come again to complete the other 50% of salvation in physical sense.[34]
>
> (2) The time of Jesus' second coming is generally hidden, but it is possible to be known to a special person.
>
> (3) The time of Jesus's second coming is 2000 years after the time of Jesus' first coming. The second coming of Jesus should be in a flesh.[35]
>
> (4) The place of Jesus' second coming is in Korea.[36]
>
> (5) The purpose of Jesus' second coming is to become a true father through his marriage to the little lamb and to bear sinless sons through his wife, true mother, and to restore this world perfectly and to build the Kingdom of Heaven in this world.[37]

To support this position, the Wonrikangnon has many references to the Bible.

(a) The Wonrikangnon has no Bible reference for its insistence that the time of Jesus' second coming is 2000 years after the time of His first coming, but it has numerical analysis of the biblical chronology: 2000 years from Adam to Abraham, 2000 years from Abraham to Jesus, and 2000 years from the first coming of Jesus to the second coming of Jesus.

There is no single word in the Bible which shows us that Jesus will come again 2000 years after His first coming. The Wonrikangnon insists that the time of Jesus' second coming is hidden to the public, but it is possible

be known by a special person. But the Bible says to us, "No one knows of the day and hour of Jesus' second coming." (Matt. 24:36)

(b) The Wonrikangnon refers to Luke 17:24-25 from the Bible for its support that the second coming of Jesus should be in the flesh, "For as the lightening flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. But first he must suffer many things and be rejected by this generation." And it raises the question, "If the Lord comes in the clouds with the Archangel's call, and Christians were caught up to meet Him in the air, how is it possible to reject Jesus, and who would fail to recognize him?"

The Wonrikangnon interprets the words in Luke 17:24-25, "But first He must suffer many things and be rejected by this generation" as meaning "The second coming of Jesus must suffer many things frist and will be rejected by the coming generation." But to our understanding, the word "suffer" indicates the suffering of Jesus on the cross at Golgotha, and the word "reject: indicates the rejecting of Israelites at the time when Jesus was judged in Jerusalem. These words cannot apply to the second coming of Jesus. The Bible says, "but first He must suffer many things and be rejected by this generation." It did not say, "He must suffer and be rejected by the next coming generation."

(c) The Wonrikangnon interprets the word "cloud" as meaning "faithful Christains" because in Rev. 17:15 the word "water" symbolized fallen man, and the cloud was formed by the evaporation of dirty water from the earth; therefore, the fallen people and whose mind is not on the earth but always in heaven.[38]

But this kind of interpretation of the Bible is too symbolical and subjective. If the words, "The cloud is the evaporation of dirty water" meant faithful Christians, then what is a cloud which is formed by the evaporation from pure water?

(d) The Wonrikangnon insists that Jesus would not come within the cloud and it would be impossible for all people to watch Him. Therefore, Jesus would come in secret just as His first coming. The Wonrikangnon has a quotation from Luke 17:20-21 to support this insistence, "And when he was demanded of the Pharisees, when the Kingdom of God should come he answered them and said, 'the Kingdom of God cometh not with observation: Neither shall they say, Lo here or Lo there, for Behold, the Kingdom of God is within you.'"

The Wonrikangnon interprets the words, "the Kingdom of God is within you" as meaning the "Kingdom of God was established in the minds of the people who believed and followed Jesus as their Messiah when Jesus first came.[39]

But the correct meaning of the words "the Kingdom of God is within you" is "the Kingdom of God is Jesus Himself just among you."[40]

(e) The Wonrikangnon insists that Jesus would come into Korea and not into Israel, and it refers to the following passages - Matt. 21:33-43; Matt. 3:9; Romans 2: 28-29, 11:11; Act. 13:46. These passages however have no connection with the place of Jesus' second coming. The Wonrikangnon has reference to, Rev. 7:2, for the support of its insistence that Jesus would come into Korea, but the words 'from the rising of the sun" does not indicate Korea.

In conclusion, the Wonrikangnon has quotations and references from the Bible to support its view but most of these references are interpreted subjectively from the premise that "Moon is the Messiah, the Lord of the Second Advent." Therefore, most of their interpretation of the Bible in Wonrikangnon are not acceptable to Christianity.

Chapter III.

A CRITICAL STUDY OF MOON'S THEOLOGY IN THE LIGHT OF CHRISTIAN DOCTRINE AND THEOLOGY

Moon's theory of original sin and restoration are not the first attempts at theology in Korea. The theory of original sin and restoration are the core of Moon's theory and these were derived from Baik Moon Kim's book the Sungsin Sin Hak (Holy Spirit Theology).

In this chapter, I will examine Moon's theology by way of a comparison with Baik Moon Kim's theology, and with oriental Yin-Yang Philosophy.

The Theory of the Fall

A Comparative Study of the Theory of the Fall Between Baik Moon Kim's and Moon

The theology of the fall and the theology of the original sin are the core of the theology of Moon's theology. According to Moon's teaching, he is the man who found the true meaning of original sin because he had no original sin.[1]

The following is the theory of fall and the theory of original sin of the Unification Church:

> Thus it is clear that "to eat of the fruit of the tree of knowledge of good and evil" means

> to have sexual relations. . . . adultery and fornication being contrary to marriage, are sin. It is obvious that the sexual action of Adam and Eve must have taken place outside of marriage and that this action was the original sin.[2]

Moon insists that Eve had sexual relations with the fallen angel Lucifer (Satan), and Adam had sexual relations with Eve. Therefore all humanity came from Satan's blood line, and this was the beginning of original sin.[3]

This kind of theory of the fall is not derived from Moon's own thought. It originated and came from Baik Moon Kim's theology. Baik Moon Kim wrote in his book, The Sung-sin Sinhak (The Holy Spirit Theology):

> Therefore to point out the matter, the meaning of Adam's fall is the matter of sexual intercourse with Eve who had sexual intercourse with the serpent, and the original sin came from this fornication, and this is the matter that should be sanctified at last through the Holy Spirit...[4]

Here Baik Moon Kim pointed out clearly that original sin stems from the sexual intercourse of Eve and the serpent, and this theory is the foundation of Moon's theory of the fall and original sin. Baik Moon Kim insisted that the fruit of knowledge of good and evil meant that Eve had lost her virginity by the serpent, therefore all human beings were born through the blood line of the serpent,[5] and this premise of Baik Moon Kim's is Moon's also.[6]

The Sungsin Sinhak by Baik Moon Kim was published in March 1954, and the Wonrikangnon was published twelve years

later which was in May 1966. Moon was taught by Baik Moon Kim in 1946.[7] If Moon insists that he is the first man who found the theory of the fall which postulates original sin is the adultery of Eve and the serpent, how does he explain the theory of the fall in Baik Moon Kim? Therefore, it is clear that Moon's theory of original sin and the fall followed in the steps of Baik Moon Kim's teaching of the fall.

The Theory of the Fall in the Unification Church

Moon explains his theory of the fall by the give and take action process of sex, just as he explained the process of creation. According to Moon, the fruit of the tree of good and evil is the symbol of Eve,[8] and the tree of life is the symbol of Adam in perfection.[9] The serpent is Satan, the fallen angel Lucifer; Lucifer felt strong love toward Eve and Eve responded to Lucifer's love, so Eve and Lucifer had sexual relations and after Eve had fallen, Eve had sexual relations with Adam and this is the basis of original sin.[10]

Moon insists that eating the fruit of the tree of knowledge of good and evil indicates that Adam and Eve had sexual relations in violation of God's command. The reason why Adam and Eve concealed the lower parts of their bodies

after they eat the fruit of the tree of good and evil, indicates that they had sexual relations in violation of God's command.[11] Therefore Adam and Eve joined with Satan through the act of unprincipled love. Their decendants became the children of Satan and the world came under Satanic rule.[12] But this kind of theory of the fall by Moon is far from the Christian doctrine.

The tree of life is a special tree in the Garden of Eden and it should be interpreted symbolically. It is a sign or a seal of the covenant of works which God and man had at first.[13] Moon insists that the tree of life is the symbol of Adam in perfection and the tree of knowledge of good and evil is the symbol of Eve. But the tree of knowledge of good and evil is a special tree of the Garden of Eden and a symbol of God's law which could test man's obedience or man's disobedience to God. It is not a symbol of Eve.[14] Moon's theory of the fall is not a Christian teaching; it is a copy of Baik Moon Kim's theory and Moon's interpretation through oriental Yin-Yang philosophy. The theory of the fall of Moon is the mistaken give and take action between Yang (Satan) and Yin (Eve). It is not Sang-Sang (mutually born). It is a unification of Sang-Kuk (mutually against). So it must be said, Moon's theory of the fall originates from Yin-Yang philosophy not from the Bible.

Isamu Yamamoto, insists that the reason why Adam and Eve hid from God and sewed garments to cover their nakedness is that they felt ashamed and guilty. . . . and when they covered themselves they were demonstrating an unhealthy inaccurate awareness of who they themselves were. They were now seeing things from Satan's point of view.[17] Traditionally, the fall has been understood by Christians to consist of Adam and Eve's disobedience of a direct command of God not to eat the fruit of the tree of the knowledge of good and evil.[18]

I Timothy 2:14 shows us that Adam knew that he was doing when he disobeyed.

Karl Barth understood the fall of man as man's pride, man's disobedience to the Word of God.

He wrote as follows:

> The fall of man, corresponds exactly to what we have learned to know as the essence of sin, -the pride of man.
> .,.,. The fall of man comes in and with the pride of man.[19]
>
> We are known by God in Adam, as those who are subject to the law revealed in him.
> .... Adam is the truth concerning us as it is known to God and told to us .... It is the Word of God which condemns at once his disobedience and therefore condemns our disobedience.[20]

The Council of Trent, in the fifth session on June 17, 1946, approved the following definition about original sin:

> If anyone does not profess that the first Adam immediately lost the justice and holiness

> in which he was constituted when he disobeyed the command of God, in the Garden of Paradise... let him he anatheme.[21]

William N. Clarke wrote in his book An Outline of Christian Theology about the Original Sin:

> Sin first came by the act of created free spirit willing wrongly.[22]

The traditional understanding of man's fall is disobedience of God's Word. But Moon claims that the fall of man came from the wrong sexual relations -Eve and Satan. And this is very far from the Christian understanding of the fall of man.

In conclusion, (1) the theory of fall of the Unification Church is totally different from the theory of the fall in Christianity, (2) the theory of the fall of the Unification Church is a copy of Baik Moon Kim's theory of the fall, (3) the theory of the fall of the Unification Church and its original thought came from the Oriental philosophy of Yin-Yang, so it is also very far from the Biblical teaching.

The Theory of God and Creation of the U. C.

The theory of creation of the U.C. has the frame of Yin-Yang philosophy. Moon postulates that God is a being which is just like the Taekuk (太極) in Yin-Yang philosophy. The following is Moon's theory of God and creation:

> The universe also operates from a definite cause and purpose, which is the heart of the universe. This heart is God. He is reflected in the whole creation, which is His body or outward form. Thus God is revealed in His creation, particularly man, we can perceive God and know His nature. Man, inwardly and outwardly, reflects God most fully. Man is like a mirror in which the image of God can be seen. This, then, is the implication of Genesis 1:26a: "Then God said, 'Let us make man in our image, after our likeness.'" Here God was telling His angels that He would make man after His divine nature and in His divine image.
>
> To create man in His image God created male and female (Gen. 1:27). Thus, man, the image of God, exists in these two distinct forms, which together make a pair. This indicates that God must exist in polarity. That is, He must possess within himself the dual characteristics of masculinity and femininity, which are perfectly harmonized in his nature.[23]
>
> ... Man exists in polarity from innermost to outermost; feeling and reason within the heart, heart and body within the individual, and male and female to complete God's image. Because man was created in God's image, God also must exist in a harmonized polarity of inner and outer, positive and negative, and male and female.[24]

In the Wonrikangnon, Moon insists as follows:

> In the theory of Yeck, the original root of the universe is Taekuk, from this Taekuk Yin and Yang generated, from this Yin-Yang the five elements of the universe, fire metal, earth, wood and water generated, and from these five elements all the universe generated. This Yin-Yang is called Tao.25 And this Tao is the word.

> To summarize this, from the Taekuk Yin Yang, that is, the word come out, and from this word all the universe was generated. In John 1:1-3, it says the same, that the "Word is God, from this word all the universe was created, and then it is compared to Yeck. The Taekuk which is a subject of polarity of Yin-Yang is God who is a subject of polarity of male and female.[26]

According to Moon's understanding (1) God is only the Taekuk in Yin-Yang philosophy, therefore God is not a God who has personality, and God is not Almighty. God is just a principle of a philosophy. But God is Almighty and has personality according to Christianity. According to the Westminster Confession Chapter II,

> There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most only, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory.[27]

And the Bible teaches us that God is not principle, God is the creator and almighty and perfect. (Job 11:7-9, 26:14, Gen. 17:1, Rev. 4:8, Psalms 15:3, Exodus 3:14, Ephesians 1:11). Lewis Sperry Chafer wrote in his book Systematic Theology, volume I, about the personality of God, as follows:

> If God is not a personal being, the result must be either atheism or pantheism.[28]

But the U.C. denies God's almighty and the God who has a personality. According to the theory of God of the U.C. God is understood in the following way:

(1) God must exist in polarity of male and female, because man was created in the image of God and man exists male and female and all the creatures exist in polarity. But this does not have Biblical support. Moon's insistence that man was created male and female and therefore God must exist in polarity of male and female, is illogical. If this kind of logic is true, then it should be true that some one who is very small but built a very big house in his image, must be a very big person. But this kind of logic is nonsense. And according to the theory of the U.C.

(2) God exists as a subject of male, therefore God must create female as the object . . . God is a subject of male to the world of creatures.[29]

According to Moon's understanding God is the Yang (male) and the universe is the Yin (female).

The reason why the U.C. tries to understanding the relationship of God and the universe in the category of sex, Yin-Yang philosophy is that the U.C. must open the possibility of give and take action between the subject of the male God, and object of the female human. And the reason why the sex motive acts so deeply in the theory of God and creation in the U.C. is that it is necessary to rationalize their theory of the fall and restoration. But there is no single word or teaching in the Bible to support this theory of the U.C.

This is Moon's understanding of God and creation through the oriental Yin-Yang philosophy.

The theory of creation of the U.C. actually came from Yin-Yang philosophy. According to the D.P., if we want to know about creation then we have to understand energy and the give and take action. What is the source of energy? And what is the give and take action?

> All things or beings exist in paired relationships of subject and object. There is a pattern of transmission and receiving between subject and object whenever they find rapport through the operation of Source Energy. This pattern is called the action of give and take. Give and take produces energy: the energy for existence, multiplication, and motion. When the action of give and take occurs, the subject and object become one. This state of oneness is a receptive base for the working of the spirit of God. God operates wherever He finds His reflected image or receptive base. When God works, energy is multiplied. The Source Energy from God is vertical, while the energy produced through give and take between subject and object is horizontal. Thus, the Source Energy is manifested through the medium of give and take. By forming receptive bases through the action of give and take, the whole creation continues its existence and maintains its motion. Consequently, the receptive base is the foundation for everything which exists.[30]

According to this position, creation is only the result of give and take action between subject and object male and female, Yin and Yang which is harmonized in the polarity of God. This is the ontology of the oriental Yin and Yang philosophy, and it is not Christian thought. God created all the universe in His word. Creation is not the process of several elements. All creatures are the

result of God's creation.

According to the Westminster Confession Chapter IV,

"It pleased God the Father, Son and Holy Spirit for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make of nothing, the world, and all things there in, whether visible or invisible."[31]

According to the U.C. theory of creation, God did not create the universe instantaneously. The following is Moon's teaching:

> Some people may believe that God created the universe instantaenously. However, God works according to principle and law, and He would not have created the universe without order. . . . All things created in the six periods had to grow through a series of stages. They were not created in a mature state, but by passing through a given period, they grew to maturity. Plants were not created with leaves and branches, but as seeds. After a certain period of growth, leaves and branches appeared. Minerals and animals also take time to grow. In Genesis, after the first day of creation, "God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day." (Gen. 1:5) This indicates that the things created grew during the night. The night, the growth period, has three stages: Formation, Growth, and Perfection.[32]

Furthermore, Moon insists as follows:

> During their period of growth, Adam and Eve loved each other as brother and sister, not as husband and wife. Upon receiving Lucifer's knowledge, Eve realized that her rightful mate was not Lucifer but Adam. No longer innocent, Eve realized the seriousness of her transgression and desired to recover her previous position in God's favor. She thereupon tempted Adam to behave as her husband. Adam responded and had relations with her prematurely. Thus, they disobeyed the

> command of God. Adam immediately felt the same fear as Eve did, and through the knowledge received from her, he recognized his sinful act. They were ashamed of what they had done, concealed their lower parts and hid themselves. By transgressing God's will through their act of fornication, Adam and Eve fell far below the Formation Stage, both spiritually and physically, and became subject to Satan's rule. 32

Moon insists here that God created Adam and Eve as brother and sister at first and during their period of growth, Adam and Eve fell, which means that God created Adam and Eve imperfectly. But this is not the Biblical teaching of creation.

According to the U.C. theory, there are three stages - formation, growth and perfection - in the period of perfection all creatures are now. It is possible to make three stages of creation formation, growth, and perfection by Moon's own interpretation, but the Bible does not teach us this. The Bible teaches us that God created man in His image after His likeness through His word (Gen. 1:26) Moon insists that Adam and Eve were brother and sister at first, but the Bible states that "God created Eve as help-mate to Adam." (Gen. 2:18) And after God created Adam and Eve, He blessed them and said unto them "Be fruitful, and multiply . . ." (Gen. 1:28) If Adam and Eve were created only as brother and sister, then it is impossible to be fruitful and multiply. And God's command is wrong.

The Bible shows us that God created man perfectly, because man was created by the image of God and after

God's likeness, and "the image of God and God's likenness" is perfect. If it is possible that God created man imperfect then God's image and God's likeness, and God Himself must be imperfect. But God is perfect being.[34] Therefore Moon's theory of creation is wrong in the light of Christian doctrine. It came from the original thought of oriental philosophy Yin and Yang only. It is a different theory from that of Christian doctrine.

The Theory of Salvation of the U.C.

A Comparative Study of the Theory of the U.C. with the Theory of Salvation of Baik Moon Kim

The theory of salvation of Moon and Baik Moon Kim are the basis for the theory of restoration of the both. Kim used the word "Restoration" instead of salvation in his book Sungsin Sin Hak. And Moon used it after Baik Moon Kim. The following comes from Baik Moon Kim's writing:

> Through the fall of Adam all humans lost this world of life, and this was the destruction of God's plan for the world and it is the reason God stopped this plan. But God's inner world and His ideal providence could not stop forever, it just stopped a while, in spite of Adam and Satan's work of desturction, therefore salvation is the restoration work of these destructive works. So salvation is a grace of revival and saving of life on the human's side, while it is a restoration work and rework on God's side.35

The theory of salvation of Kim is a restoration work of God, and it is a returning to the original ideal world of God from which man had fallen and had left God's ideal world. This is Moon's theory of salvation also.

Moon writes:

> Therefore salvation must be perfect salvation, God must return man to the place before ancestor and restore him to the step before they had fallen. . . . The salvation that rescues man who had fallen means to restore man to the place of original position of creation where there is no sin, therefore the providence of God's salvation is the providence of restoration.[36]

There is no difference between Moon's theory of salvation and Baik Moon Kim's theory of salvation. Kim and Moon have exactly the same understanding of restoration in their theory of salvation.

Moon states again:

> God divides between himself and man the responsibility for carrying this task. Only when man fully cooperates with God is His will completely fulfilled. Therefore, even after God calles someone for a mission, His will can be left unfulfilled if the individual fails to do his part.[37]

Moon insists here, to complete the restoration of God, man must fulfill his individual mission on his part; and it is impossible to complete the restoration of God unless man fulfills his mission. This position of Moon came from Baik Moon Kim's theory also. "However, Jesus died for human's sin, unless man fulfills his mission, the death of Jesus should become empty."[38] Moon

copies Baik Moon Kim's theory, and Moon says:

> For the complete providence of salvation of Jesus, the Israelities had to follow Jesus, but they became disbelievers, and they did not fulfill their mission, therefore the complete providence of salvation had to be postponed until the time of Jesus's second coming.[39]

In conclusion, Moon and Baik Moon Kim state that the cross of Jesus is not a complete salvation and not a complete restoration, because Jesus fulfilled his mission but man did not fulfill his mission. Moon's theory of salvation is just a copy of Baik Moon Kim, but not his own.

The Theory of Salvation and Restoration in the U.C.

According to the theory of salvation of the U.C., the providence of salvation is the providence of restoration, and the providence of restoration means the process of God's providence, which is restoring sinful man to the aim of God's complete creation. This restoration is fulfilled through the principle and the process. According to the Wonrikangnon, this principle and process is the dispensation of restoration.

Then what is the dispensation of restoration?

> Whatsoever had lost its original place and original state, and if it could return or be restored to its original place and original state it must be replaced with a dispensational condition to require it, and the replacement of this condition is the dispensation.[40]

There are three conditions of this dispensation. The first is to dispense the same condition as it was. The second is

to dispense less condition than there was. The third is to dispense more condition than there was.

There were many attempts to restore sinful man to the original state after man had fallen. In the case of Adam, He had to establish his foundation of faith through two conditions. One is he had to believe of the word of God; "Do not eat the fruit of the tree of knowledge of Good and Evil", the other one is he had to have his growing period as the condition of fulfilling his mission as his party. But Adam did not believe God's Word and fell and did not pass his growing period which was his condition to fulfill God's idea of creation. Therefore Adam could not establish the foundation of faith.[41]

Therefore, if fallen man could complete the idea of God's creation, man had to establish a dispensation of restoration with a foundation of faith which had failed in man's ancestor. "For restoring the foundation of faith the following is necessary to do this: (1) There should be one who could take care of this restoration. (2) There should be a thing that could fulfill the condition of restoration. (3) There should be established a numerical dispensation."[42]

This providence of restoration began from Adam's family. In Adam's family, the ones who have taken care of restoration are Cain and Abel, and the condition of restoration of Cain,

who is in Satan's position, was to love Abel who is in God's position. Cain is Satan's son because he is the first born son of Eve through the fornication with Satan,[43] Abel is the son of God's position because he is the son of Eve and Adam through their love. Therefore, if Cain, who is in Satan's position could fulfill the condition of restoration through his love of Abel who is in God's position, and if Cain loved Abel, the restoration in Adam's family would be fulfilled. But Cain killed Abel and the providence of restoration failed.[44]

The second family for restoration of providence is Noah's family. In Noah's family, the ones who have to take care of restoration are Noah and his sons and the condition of restoration is the Ark.

Noah built the Ark and offered it to God so he could establish the foundation of faith, but through Noah's family if the restoration was to be fulfilled, on this foundation of faith, then Noah's family had to establish the foundation of substance through the oneness between Noah who is in Abel's position and Ham who is in Cain's position. And if it were possible for oneness between Noah and Ham, then Ham should not feel ashamed when he saw Noah's nudity, but when Ham saw the nudity of Noah, he was ashamed just as Adam and Eve were ashamed after they had fallen. Therefore Noah's family failed in the restoration.[45]

The third family of restoration providence is Abraham's family. In the case of Abraham, the condition of restoration is the symbolic offering of the she-goat, heifer and ram but Abraham failed with this offering because he did not cut each of his offering in two. At the time of offering Abraham should have cut each of his offering in two, one half representing Cain's position, and the other half, Abel's. Therefore in Abraham's family, Abraham should have been able to establish the condition of restoration through this symbolic offering, but he failed. So he needed another offering of Isaac, and through the offering of Isaac he succeeded and the foundation of faith is established. And through the son of Isaac, Esau, who is in the position of Cain loved Jacob who is in the position of Abel, and the foundation of the Messiah is established in Abraham's family. Thereofe, the Messiah has to come this time.[46]

Through Abraham's family, the foundation of the Messiah was established but, at that time the fallen people had formed a race with Satan and confronted themselves with Abraham's family. Therefore, it is impossible that the Messiah could come in this world at that time. If the Messiah could come, the foundation of the race must be established for Him to confront this world of Satan.[47]

Therefore, a period of 2,000 years, starting with Adam

to Abraham, is the period of establishing the foundation of the race for the Messiah that would come later.[48]

The person who had taken care of the restoration for the foundation of the race was Moses, and the condition of dispensation of restoration for Moses was not a symbolic offering but it was to establish the foundation of seperation from Satan.

The condition that Moses has to take care of the dispensation of restoration is 40 years of life in the court of Pharaoh and 40 years of life in the field of Midian and 40 days on the Mountain of Sinai. The reason why the condition of restoration of Moses changed again and again is that the Israelities had not obeyed while in the wildnerness. So they could not establish the dispensation of restoration of the race at that time of Moses because of their fallen nature.[49] In other words, because the Israelites who are in the position of Cain, did not obey Moses who was in the position of Abel, so it was impossible to establish the dispensation of restoration of the race.

The providence of restoration which failed by Moses continued through Joshua. Joshua established providence of restoration through standing on faith trusting only God during his 40 days of investigation of Canaan.[50]

The external Israelite who was centered to Moses all died in the field with Moses but the internal Israelite, who

had born in the life of filed where they honored God in Holy Tent. They devoted their vest in the center of Joshua who had mission instead of Moses. They crossed the river of Jordan with Ark, and destroyed Jericho, and came into Canaan. And through this Israelite's coming into canaan, Israelite could establish the foundation of substance of the third racial restoration of canaan, therefore the foundation of racial level of Messiah established also. This means that the foundation of family level of Messiah in the time of Abraham was changed into foundation of racial level of Messiah in the time of Joshua.

But the reason why the Messiah could not come at this time is that the fallen people established the kingdom of Satan, like in Egypt. And they fought against God's providence of restoration, therefore even the foundation of racial level of Messiah was established with the center of Joshua but the Messiah could not come unless the Kingdom of God established and so it could fight against this kingdom of Satan.

The providence of restoration of Moses was transferred to Jesus. Moses established the foundation of racial level of restoration through Joshua, but Jesus must complete the restoration of the world level of Canaan through the destroying of Satan.[52]

The providence of restoration with the center in Jesus was attempted at first through John the Baptist. But John

the Baptist had doubt about Jesus, who was the Messiah even though he had testimony that Jesus was the Messiah. He had come as Elijah but he denied that, and so he failed.[53]

Second, the providence of restoration with the center in Jesus was attempted by Jesus Himself. Jesus must restore the failure of John the Baptist, and therefore he had much suffering, fasting prayer in the desert for forty days. Jesus fulfilled the dispensation of restoration in place of John the Baptist through his forty days of temptation by Satan. Therefore Jesus established the foundation of faith in the position of the parent, and He established the foundation of dispensation of restoration on a world level through restoring the fallen nature of man. At this moment, if the Israelite who was in the position of Cain would trust and obey Jesus who was in the position of Abel, then the foundation of the Messiah could be established, and all humans could be grafted together with Jesus and through Him to one mind with God, and they could restore the originality of creation, and they could establish the Kingdom of God in this world.[54]

But Satan who had tempted Jesus in the wilderness left Jesus a little while, and Satan came back into the Israelites through the priests and Pharisees who had lost faith, and also Satan came into Judas Iscariot, so they betraied Jesus. Therefore the second attempt of restoration of Jesus failed again.[55]

The third restoration of Jesus was fulfilled through the

cross of Jesus. The foundation of faith was lost which Jesus had established through the 40 days of fasting prayer in the wilderness to restore the failure of John the Baptist, because the Israelites had turned against Jesus therefore Jesus gave Himself to Satan on the cross to restore this foundation of faith which was lost.

So Jesus established the foundation of faith through the cross and 40 days of life on earth after his resurrection. This is the restoration of the foundation of faith on a spiritual level.[56]

Thus Jesus restored the foundation of faith in the position of a true parent, and also Jesus could fulfill the dispensation of restoration on a world level by taking off the fallen nature of man in the position of a spiritual son, Abel. And here, through the Christian who is in the position of Cain and they can trust and follow the resurrected Jesus who is in Abel's position then it would be possible to restore the foundation of substance in this world. But Jesus was resurrected as a spirit being not with a body.[57] and His body was invaded by Satan, and the bodies of Christians are still in the position that Satan invaded. Therefore, their bodies still remain at the place where they cannot be saved.[57]

Therefore, the providence of the restoration of Canaan was fulfilled only spiritually through Jesus. According to the U.C. restoration must be transferred to the Lord of the

Second Advent who has the mission to fulfill the restoration spiritually and physically also. Because the Lord of the Second Advent has to fulfill the dispensation of restoration by the way that he came first, and he has to have substantial sufferings through the disbelieving of the Christians who are in the position of the second Israelites.

It is impossible that the Lord of the Second Advent could fail in his mission of providence of restoration even though any kind of suffering must be faced by the Lord of the Second Advent. The Lord of the Second Advent, even though there will be much suffering for him could establish the substantial foundation for the Messiah with certainty.[58]

The Lord of Second Advent will work his mission through the word. Because man was created by the word but fell and became men who could not fulfill the object of the word, God sent Jesus again into this world, who is the substance of the word and God let Him work his mission of providence of salvation in the center of the word.[59]

The providence of salvation in the center of the word has to restore the people, who have been cut from the bloodlines of God and have become the sons of Satan, and this restoration means to re-bear them into the place of God's direct son and by God's bloodline. For this reason the Lord of Second Advent must come in this world as one who had a physical body.[60] And He must come in the nation of the East.[61] And He must come into Korea, the nation of the East.[62] The fol-

lowings are the reasons why the Lord of Second Advent has to come into Korea.

(1) Korea is the country which established the dispensation of restoration on a racial level through forty years of Japanese invasion.[63]

(2) Korea is the country where God and Satan meet face to face. (The DMZ front line of Korea is the place where the democratic world, which is in position of Abel--that is the world of God; and the communist world, which is in position of Cain--that is Satan, meet.)[64]

(3) Korea is the country where there are good people; from ancient times the Korean people honored God and loved people.[65]

(4) Korea is the country which had a prophecy that there would be a good king who would build a kingdom of Heaven for a Thousand Years.[66]

(5) Korea is the country where all civilizations of the world developed into fruit.[67]

Then, when does the Lord of the Second Advent come into Korea? This world is in a degenerate age. It is time for the Lord of the Second Advent to come. According to the history of restoration, Jesus will come to this world after the period of the providence of dispensation of restoration of 2,000 years, the Old Testament Age had passed. Therefore, according to the principle of dispensation of restoration

the Lord of the Second Advent would come in the time when the re-dispensation of the restoration period of 2,000 years (the New Testament Age), has passed. In short, the time of Jesus second coming began after World War I was over.[68]

World War I defeated Caesar who is the symbol of Adam in Satan's position. This shows us that Jesus would come back and establish the world of mutual living and mutual prosperity in righteous idealism through Stalin who is the symbol of the Lord of the Second Advent of Satan.[69]

And the Lord of Second Advent became the true parent of all mankind by establishing the crossing point between good and evil in 1960. At that time, the marriage of the Lamb took place which had been prophesied in 19th Cahpter of Revelations.[70]

This is the theory of salvation of the Unification Church. If we study this theory of restoration in the light of Christian theory, some problems and differences must be pointed out.

According to the U.C. theory of restoration, the position of Jesus is the same as Noah, Abraham, and Moses. The restoration of the U.C. insists that if Noah's family did not failed, and if Egypt or other nations had cooperated with Moses, they could have fulfilled the restoration, and there would have been no necessity for the incarnation of Jesus, or the cross. But the Bible teaches us only that salvation comes

through Jesus, through the cross of Jesus, and by faith. It is impossible to gain salvation through Moses, Abraham, or Noah (John 14:6, Acts 4:12). According to Acts 4:12, "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." There is only one man who can give us salvation; that is Jesus. The cross of Jesus alone can give us salvation from all sins which were covered for a time by the blood sacrifice of animals before the period of the cross and all our sins after the cross.[71]

According to the theory of restoration of the U.C. the condition of dispensation for the restoration to the original state of God's creation should be fulfilled by man's fulfillment of his responsibility, so here the grace of God and the cross of Jesus are ignored, and this position stands on the humanistic opinion that a man can control his salvation. There is not a single word of "Sola Gratia, Sola Fide" which was so strongly emphasized by the Reformers.[72] The U.C. theory of restoration is similar to the Buddhist theory, that is "O-Tao Sung-Bul" (悟道成佛) which means "I can be a Buddha through by realization of the truth." But the Bible tells us, the immense power of salvation belongs only to God Himself. Salvation is possible only through faith and the grace of God, and it does not belong to man at all. (Eph. 2: 7-8, Rom 3:23-28, and 8:31-34).

Karl Barth Says:

> It is true, of course, that sinful man cannot himself forgive, or cancel, or revoke his sin; that he cannot, therefore, excuse or justify himself, ... To be free to justify himself in this way, he would need not to have delivered himself up by opposing himself to the grace of his creator.[73]

Here Karl Barth points out that there is no way to be justified as a sinful man except by the grace of the creator. According to the Westminster Confession Chapter VII,

"Man, by his fall, having made himself in capable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace: Where in the freely offerth unto sinners life and salvation by Jesus Christ."[74]

Here again traditional and historical Chirstianity points out that man, by his fall, has made himself unable to live. John Calvin wrote about justification only through Jesus Christ. According to him:

> We obtain justification before God, solely by the intervention of the righteousness of Christ. Man is righteous, not in himself, but because of the righteousness of Christ.[75]

But the U.C. insists that man has his responsibility for salvation and therefore it denies the grace of God, and the grace of Jesus.

The U.C. theory of restoration has its own method of interpretation of the biblical ages. They insist that it

was 2000 years from Adam to Abraham, 2000 years from Abraham to Jesus, and 2000 years from Jesus to the Lord of the Second Advent. The U.C. insists that the forty days of Jesus' fasting and prayer, means the days of seperation from Satan, the forty years of the Israelites lived in the wilderness was related to restore the forty days of disbelief during the inspection of Canaan. But this interpretation of biblical ages is too artificial.[76] This kind of numerical interpretation of the U.C. does not have biblical evidence.

The theory of restoration of the U.C. is a universalism which insists all men can be saved. God is not changeable and has absolute will to give salvation to all man, and for his salvation, man must accept his part of the responsibility. From Noah, man's part of the responsibility for the restoration transferred to Abraham, but Abraham failed, and it was transferred to Moses. In this way, the salvation of man would be delayed by the failure of man's part of fulfilling his responsibility. But through this way, finally all religions, all nations and all people can be united into the Lord of the Second Advent and all can receive salvation. But the Bible teaches us that there are elected people and non-elected people (Rom. 9:10-24, 2 Thess. 2:13-14, Jn 6:64-66, Jn 8:24). And that the only condition for salvation is faith in Jesus Christ. It is absolutely impossible to be saved

through someone other than Jesus Christ (Acts 4:12). There are two kinds of people: one who comes to judgment without faith and the one who is not judged because of faith (Heb. 9:27, Jn 5:24, Rev. 20:12-15).

Lewis Sperry Chafer wrote in his Systematic Theoloty on the Chapter of Biblical Theism about Predestination:

> According to him, God elected some, not all, he has references as follows.[77] Rom. 16:13, 2 Thess. 2:13, Eph. 1:4, Eph. 1:5, Rom. 8:29, Pet. 1:2, Rom. 9:23.

John Calvin wrote about Predestination in his Institues of the Christian Religion. According to him there are two kinds of chastisements: one is the chastisement for Jesus' servants which does not deliver them over to death, and this is a kind of blessedness God, and the other is the chastisement for the impious which delivers them into hell.[78]

The theory of predestination which includes the theory of judgment is very important to Reformed Christianity. But the U.C. denies this predestination theory and God's judgment.

According to the U.C. theory of restoration the providence of restoration, which started from Cain and Abel and was transferred to Jesus is not completed even by Jesus but is completed through the Lord of the Second Advent's coming, who has already come into this world with a human body for the completion of the providence of restoration around 1918 in Korea. In 1960, the Lord of the Second Advent established

the crossing point between Good and Evil through the Marriage of the Lamb. He and his bride became the true parents of all mankind both spiritually and physically. The providence of restoration is being completed now through true parents. The kingdom of Heaven is being established on earth now, through the Lord of the Second Advent and his bride.

This suggests strongly that the Lord of the Second Advent is Sun Myong Moon himself. Evidence supports this view:

(1) The insistence that the second coming of Jesus started after World War I, and that 1918 means that Moon is the Lord of the Second Advent because Moon's birthday is January 6, 1920.[79]

(2) The insistence that the Lord of Second Advent married the Little Lamb in 1960 and became the true parents of all mankind is at one with Moon's marriage to Hak Ja Han in March, 1960 (when Moon was forty-one years old and his wife eighteen years old). In the Unification Church, Moon's marriage is called "The Feast of the Lamb." And Moon's wife, Hak Ja Han Moon, is called the "Mother of the Universe" or "The True Mother, the True Parent." But the Bible teaches us nobody except God knows when the second coming of Jesus is to be (Mark 13:32) and, furthermore, there is no single word that teaches us Sun Myong Moon is the Jesus of the second coming.

The U.C. position that the Lord of Second Advent has

to come to Korea has no biblical evidence either. Nobody know the place where Jesus returns. The reason why the U.C. insists that the place of Jesus' second coming is Korea, is that for it's insistence of Moon is the Messiah. And it is true that the U.C. teaches Moon is the Messiah.[80] But this point of the U.C. is entirely different from the understanding of the church.

According to the U.C. theory, the Kingdom of Heaven and salvation must be realized in this world of reality. Therefore, we must be restored into the original place that God had created us, both spiritually and physically. Therefore, the Lord of Second Advent must come with a human body in this world. He must marry with one who has no sin. He must become a true parent for all mankind and he must bear children who have no sin, and this is done and being done by Moon. But the Bible teaches us, that the physicial body of the Second Coming of Jesus is not a human body, it is resurrected body just as when He was lifed up into heaven (Acts 1:11, Mt. 22: 30, I Cor. 15:42-54). The Bible teaches us that Jesus is the bridegroom and Christians are the bride, but this does not mean the physical marriage of Jesus and Christians.

The way to become sons of God is through faith and by the Holy Spirit. It does not involve a physical marriage (John 1:19-13, and 3:5-8). After we have been resurrected there

is no more physical marriage. We cannot come into the Kingdom of Heaven, or New earth and New Heaven, with this human flesh (I Cor. 15:50-52, Mt. 22:30). The Bible shows us that it is impossible to have physical marriage after the resurrection. "For in the resurrection they neither marry nor are given marriage, but are like angels in heaven" (Mt. 22-30). The U.C. theory of the marriage, which means physical marriage, is entirely different from that of the Christian theory.

According to the U.C. theory of restoration, the providence of restoration is completed through the work of the word of the Lord of the Second Advent, and this word is the Wonrikangnon (Divine Principle and its Application) that was originally written by Moon. But it is church's understanding that the word for the completion of the salvation of mankind is completed by the New and Old Testaments. The Old Testament is the preparation of the salvation of mankind and the New Testament is the completion of the salvation of mankind; the former is the prophecy and the latter is the fulfillment. The Bible is the only word which is given by God to mankind (Jude 1:3), and this is the book of which there is no need of adding, no need of taking away. The Bible says "If anyone adds to them, God will take away his share in the Tree of Life" (Rev. 22:18-19). The Bible itself and Christian tradition strongly deny the necessity of other words except the

Bible. The Divine Principle is only the U.C. principle and it is not for Christians.

According to the U.C. theory of restoration, Jesus was given to Satan on the cross for the fulfillment of the condition of dispensation.[81] But this is contradictory to the theory of Christianity and the sovereignity of God. This position places God in the same place with Satan. God does not need to give the condition of restoration to Satan. Jesus also does not need to give his life to Satan. The death of Jesus on the cross is for the fulfillment of God's Law. It is not a payment to Satan.

In conclusion, the U.C. theory of salvation means the restoration. In its theory of restoration, the U.C. uses and has quotations from many phrases of the Bible for its support. But for their view, the U.C. has the premise that Sun Myong Moon is the Lord of the Second Advent, and for this premise, the U.C. attempts to harmonize all philosophies, all thoughts, and all religions, and it quotes the Bible to support this premise. Therefore, the Bible of Christianity and other thoughts are only tools for evidence of this premise of the U.C.. The U.C. theory of restoration is far from Christian view and is not Christian thought. The original U.C. theory of restoration came from Baik Moon Kim's Sungsin Sinhak. Moon took the idea of restoration from Baik Moon Kim and he colored it with the oriental philosophy of Yin-Yang and

mixed other philosophies and religions, until he made this kind of theory of restoration for his own deification.

Christ, Messiah, and Marriage in the U.C.

The Christology of the U.C.

The Christology of the U.C. is as follows: If Adam could be a male who had completed the idea of God's creation, he could be the tree of life as it is found in Gen. 2:9 and all his descendants could be a tree life, too. Because of Adm's fall this could not be done (Gen. 3:24). Therefore, the hope of fallen man could not restore into the Tree of Life by himself. Here a man who had completed the idea of creation must come as the tree of life, and let all mankind be grafted into him. The man who would come as this man is the Jesus who is symbolized as the Tree of Life in Rev. 22:14. But no matter how great the value is in Jesus, Jesus cannot have value more than the man who had completed the idea of creation, as mentioned above.[82] According to the Wonrikangnon:

> Jesus is in oneness with God, who had completed the object of creation as a man, it is possible that he could be called God from the point of his character. But it is impossible for Jesus to be God Himself.
> . . . We could understand that the phrase of John 1:10 indicates for us only that Jesus is the man who had completed the object of creation, and it does not indicate that he is the creator himself. . . If we

> do not count that Jesus had no original Sin, then he is a person just as we are.[83]

Moon insists that Jesus is a person just as we are. Moon says we cannot be born if there is no parent, and an evil parent who had original sin cannot bear a child who has no original sin. Therefore, Jesus came into this world with no original sin, and he had to marry a bride who had no original sin and had to bear a child who had no original sin but he did not, because he did not marry. The Wonrikangnon insists the following;

> If Jesus' marriage had been realized, Jesus and his Bride could be the true Parents of mankind. Because of Jesus' premature death, he could not fulfill his mission of blessed marriage. However, after his resurrection God gave him the Holy Spirit with whom to fulfill his mission spiritually.
>
> The Holy Spirit is a mother spirit or female spirit, who works with Jesus in Eve's place. She cleanses sin which originated from the first Eve. To make restitution for Eve's sinful act, the Holy Spirit moves and comforts the hearts of people, thus leading them back to God. Children could be born through the love of parents. Through the give and take of love between Jesus and Holy Spirit Jesus can give us rebirth.

The summary of this U.C. position is as follows:

(1) Jesus is the man who has completed the purpose of God's creation, but Jesus is not the Creator nor God himself, even though he could be called God.

(2) Jesus is the true father for the rebirth of children from their fallen nature to the position of those who have no original sin. Jesus fulfilled this mission only spi-

ritually not physically.

(3) Jesus is male, the true father, and the Holy Spirit is female. Moon tells us that Jesus is not God, and this is not so new idea. Through the Church history other heretics taught us such views. In 325 A.D. at Nicea, 318 bishops gathered for a council about Arius insistence that Jesus is not God and Jesus does not have the same nature of God.[85] The following is the very important part of their conclusion about the Deity of Christ:

> We believe in one God, the father almighty, maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, the only-begotten, i.e., of the substance of the Father, God of God, and Light of Light, Very God of Very God, begotten, not made, bring of one substance with the Father; by whom all things were made in heaven on earth.[86]

This creed clearly says that Jesus Christ is God, and has the same nature as the Father. The deity of Jesus Christ is very important for Christianity. This belief was attacked from time to time. But whenever the view was attacked it was reaffirmed again and again.

> We assert that the Son is naturally and essentially the Son of the Father, of the same substance with Him, His only begotten Wisdom. The true and only Word of God; that He was not made nor created, but begotten of one substance with the Father. Therefore, we say, that He is true God, being of one substance with God the Father.[87]

The Augsburg Confession was made in 1529, and it asserts the deity of Jesus Christ again.

> The Churches, with common consent among us do not teach that the decree of the NiceNe Synod. Concerning the unity of the divine nature and of the three persons is true and without doubt to be believed. That is, that there is one divine nature, which is called and is God. God is eternal, without body, not divided into parts, of infinite power wisdom, goodness. . . Yet there are three persons of the same nature and power, who also are co-eternal, the Father, the Son, and the Holy Spirit.[88]

The Bible teaches us the deity of Christ very clearly.

> "For in Him (Jesus) all the fulness of deity dwells in bodily form" (Colos. 2:9)
>
> "I and the Father are one" (John 10:30)
>
> "For although there may be so-called gods in heaven or on earth....as indeed there are many "gods" and many "lords"...yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist." (1 Corinthians 8:5-6)

That all things exist through Jesus is a mark of his diety.

J. Isamu Yamamoto states strongly the diety of Jesus in his book <u>The Puppet Master</u> [89]

James Bjornstat asserts positively the deity of Jesus in his book <u>The Moon is not the Son</u>.

He states that "all the church fathers believed this doctrine and its truth is expressed in the various ecumenical creeds."[90]

Jack Sparks states also the deity of Jesus in his book <u>The Mind Benders.</u> [91]

The belief in the deity of Jesus Christ is a very important doctrine for Christianity, but U.C. denies the deity of Jesus Christ, therefore the U.C. denies the doctrine of the Trinity

and the fulfillment of Jesus' salvation through the cross.

In conclusion, the U.C.'s Christology made the divine character of Jesus relative and by doing so it designates Jesus the "Second God." It is somewhat similar to the Christology of Origenes.

The Position of the Cross in the U.C.

According to the U.C. the cross of Jesus is not the fulfillment of salvation. It is only half salvation, fulfilled only spiritually. Moon teaches as follows;

> If during Jesus's career under God's providence, he had succeeded in saving all mankind both spiritually and physically, then we could have been saved on both levels . . . But since he left salvation on the physical level unaccomplished, being resurrected, he accomplished salvation on the spiritual level only. And since we are with him, it means we have accomplished salvation only on the spiritual level.[92]

> Jesus was suppoed to carry out his mission both on the physical and spiritual levels by going through and paying the indemnity. He should have reached the position where he accomplished this mission fully, but he failed to do this and died on the cross.
>
> The foundation of God's providence was all broken and thus nullified. Then, the chosen nation of Israel was broken. Judaism was also broken. They lost their place on the physical level, but they did not lose it on the spiritual level. Jesus had to cling to that position on the spiritual level. That's why he chose to die on the cross.[93]

The Wonrikangnon says:

> Even if fallen man could be on oneness with Jesus through faith, his flesh is in the place of where Satan has invaded it. His salvation of the flesh is still in the place of unaccomplishment. But if we could have

> faith in the resurrected Jesus, we can be in Jesus spiritually and there Satan cannot invade, so we could get only spiritual salvation.[94]

According to this U.C. theory, the cross of Jesus completed only spiritual salvation, not physical salvation, so it is only half salvation. This position denies the belief that the accomplishment of salvation by Jesus. The church teaches that Jesus fulfilled totally God's righteousness formally, and really and fully paid all debts that belonged to all men. Man obtains righteousness through Jesus' obedience and His death (Rom. 5:8-10, 19, Tim. 2:5-6, Heb. 10:10, 14, Dan. 9:24, 26, Is. 53:4-6, 10-12).

According to the Epistle to the Hebrews, the death of Jesus is the perfect salvation now and eternally (Heb. 9:11-14, 10:10, 10:14). According to the Romans, when we are in Jesus we are out of condemnation (Romans 8:1) and we are created as a new creature (2 Cor. 5:17). The perfection of salvation by Jesus was emphasized by Luther.

> Christ accomplished God's will which was expressed in the Law. He was assigned the punishment for sin, that is God's wrath. These two works were done for us and instead of us, Christ fulfilled not only the Law but he was assigned to be the punishment which had been declared to the sinner, and only these could be fulfilled by God's righteousness.[95]

Calvin also insists in the perfection of salvation by the cross of Jesus.

> For the father destroyed the power of sin, when the curse of it was transferred to the body of Christ. This

> expresssion therefore, indicates that Christ at his death was offered to the Father as an expiatory sacrifice, in order that, a complete atonement being made by his obedience, we may no longer dread the Divine Wrath.[96]

The cross of Jesus is the complete atonement. It is not an incomplete achievement. The traditional teaching of Christianity says that the cross of Jesus is the perfect salvation, decisive salvation, and there is no need for anything except the cross.[97]

Karl Barth wrote in his Dongmatics in Outline about the meaning of the crucifiction as follows:

> He it is in His Son, who in the person of this crucified man bears on Golgotha all that ought to be laid on us. And in this way He makes an end of the curse.[98]

The cross and the perfection of salvation by Jesus Christ is an important theory of Christianity, but the U.C. denies the perfection of Jesus' salvation.

The U.C. Theory of the Messiah

Why does the Unification Church teach the salvation of Christ is only half salvation? The reason why the U.C. has come to this kind of conclusion is that the U.C. theory is based on the that the Rev. Sun Myong Moon is the Messiah. All their teaching is based on this assumption. If the U.C. agreed that the cross of Jesus is complete salvation then

there would be no place for Sun Myong Moon as the Lord of Second Advent.

In the Wonrikangnon and in the Divine Principle and Its Application, there is no word that says Sun Myong Moon is the Messiah himself, but it is strongly suggested and indicated that Sun Myong Moon is the Messiah. Furthermore, Moon himself and other U.C. leaders teach their followers that "Moon is the Messiah, Moon is the Lord of the Second Advent, Moon is the True Father, Moon is the Master." Moon called himself in the third person "Master, the Lord of the Second Advent" in his many speeches just like Jesus called Himself in the third person, "The Son of Man." Moon explains that his life in prison, and his devotions with his ex-wives, was a process of becoming the Messiah. [99]

One of the very important leaders of the U.C., Won Pil Kim, teaches that Moon is the Messiah through his story that an old woman heard God's voice.[100]

Moon and the leaders of the U.C. teach that Moon is greater than Buddha, and Moon is the Lord of the Second Advent not only of Christianity but of Buddhism, Hinduism, and Islam.

> According to the Ken Sudo's teachings; and the inspired by the returning resurrection, Christians will be guided to the Lord of the Second Advent, and can understand he is the Messiah. Then Christians will bow to him and say my Lord has come again and they will work desperately. Then Christians in the spirit world

> will be saved at the same time. Even a Buddhist spirit may be working in the spirit world to guide a person to the Lord of the Second Advent. Then a Buddhist on earth will feel it is Buddha's Second Coming. This is because even in Buddhism, there is a hope for Buddha's coming back again. And also Hindus, and Moslems. They all have their different ideas, but the Lord of the Second Advent is one. Now they can understand that this is the man for whom each one of them has been waiting. From their own points of view, their conclusion was right.
>
> Centering on the Lord of the Second Advent, Christians, Buddhists, Hindus and even Moslems can be united into oneness. His truth is the final truth to save mankind and through him the final purpose of religion will be fulfilled. This is the unification of religions. Abel's camp will be united into oneness. Then conscientious people will also come and will say a great saint has come. Abel's camp or the camp of godness must be united into oneness first. Then also the spiritual world will be united into oneness. Therefore, after the day of victory over heavenly resentment, there was a big celebration centering on True Parents. Jesus came Buddha came, Confucius came, and everyone came. And now it will be possible after the forces of goodness are united for good to swallow evil up. Finally oneness and the Kingdom of God in heaven and on earth will be established. Everyone ill believe in the Heavenly Father.101

Moon said to his followers to convince them:

> I have the iron law in myself and no woman can tempt me. ...so, in me, there is no temptation possible and I am not vulnerable to it. No one can induce, seduce, force, or persuade me in that thing. 102

He said furthermore:

> After I discovered the Divine Principle, the Truth, I had to work all alone without God's help and with no help from the spirit world. To become perfect as God is, to become one with him. 103

Moon said he is at one with God, and the leaders of the U.C. teach that; "By our Leader's accomplishment, the entire cosmos comes under the direct influence of his work.[104]

They teach all the universe is in the hand of Moon, and Moon said,

> . . . So I can appear to a thousand people at once. . . What I am doing is affecting the whole world, therefore, whenever I make a condition or do something, unusual things happen in the external world.[105]

Ken Sudo, currently Director of Tarrytown International Training Center in Tarrytown, New York, teaches the following;

> Then what is the criteria or standard for the Messiah? He must be able to save mankind. If only he can save mankind it doesn't matter how he comes. It doesn't matter what color he is or if he is short or tall. In order to solve sin, he must be sinless. Jesus was sinless so he was qualified to solve sin and be the Messiah.
>
> How can you check if someone is sinless or not? If someone is sinless he is qualified to solve sin. Only purity can solve impurity. Only sinless man can save mankind. If I am one with sin, then I cannot see sin, I do not feel sin, and I am very happy with sin. I don't feel sinful and impure. I feel happy; this is pig happiness. Then in order to understand sin, I must be distant from sin. Then I can clearly understand all sin. In order to understand original sin, I must be distant from original sin. Then the man who found the origin of sin must be sinless. Who found this original sin? Father found the original sin, so he must be sinless. He is also therefore qualified to cleanse sin, he can solve my sin and he can be my savior.
>
> This method is the best to explain to people that Father is the Messiah. If only they can understand the fall of man they can understand that Father is the Messiah.[106]

According to this, Moon, the Father, is the man who found the real meaning of original sin therefore he is sinless, and he can wash away our sin, and he became a savior for us and solved our problems of sin. Ken Sudo teaches that Moon is

God himself:

> It is only Father who can show the purpose of man to us. It is only Father who reached the purpose of man, who came down to us and by serving and loving and guiding us, he is going to lead us to our own purpose. But Father himself isn't the initiator. God is the initiator. God is the motivator, Father is the result. In this meaning, God is the greatest leader in the world. God and Father. Father is visible God. Therefore, practically, true parents must be the best leaders in the world.[107]

Moon is the visible God himself. Ken Sudo teaches trainees of the Unification Church, "St. Paul was a great disciple because he testified to Jesus as the Messiah. We are going to witness, to testify to Father as the Messiah.[108]

The U.C. position that Sun Myong Moon is the Messiah is based on the following reasons: (1) Moon is the man who found what original sin is, so Moon is sinless.[109] (2) Moon established God's sinless family which could bear sinless children both spiritually and physically.[110]

But Moon is not the first man who found what they called original sin, or their reinterpretation of original sin. This interpretation of original sin of the U.C. was originally found by Baik Moon Kim at first. Moon copies Baik Moon Kim's theory of original sin. So it is clear that Moon is not a sinless Messiah, Moon's family is not a sinless family.

Ken Sudo teaches the U.C. trainees: (1) Christianity could not be s solution for this world, not because of faith-

lessness, but because of the crucifixion itself. (2) The salvation of Jesus is only half successful. (3) The Lord of the Second Advent, Moon the Third Adam, is sinless, and perfected both spiritually and physically. (4) All mankind can be born as sinless children through the Lord of the Second Advent. (5) The Unification Church is to consummate the mission of Christianity. (6) The Messiah's family was established on December 31, 1967, the so called "God's Day", the birth day of Moon's first son.[111]

But it should be noted (1) the traditional understanding of original sin is not a matter of sexual relations between Eve and Satan, as insisted by the U.C.. Therefore Moon is not the Messiah. (2) furthermore if it should be agrred that the original meaning of original sin was just as the U.C. insists, the first man who found the original meaning of original sin which the U.C. uses is not Sun Myong Moon but Baik Moon Kim insisted that original sin was the matter of sexual relations between Eve and Satan before Moon adopted this. So Moon is not the Messiah. (cf. Ch. II) (3) Jesus is the only Messiah, He fulfilled salvation for all human beings, and in Jesus Christ we have perfect salvation. "Faith in Christ is a saving grace, where by we receive him, trust in him, and rest upon him alone for salvation, as is offered to us in the gospel."[112]

The Bible says,

"For by a single offering he (Christ) has perfected for all time those who are sanctified." (Hebrews 10:14)

"Consequently he is able for all time to have those who draw near to God through him, since he always lives to make intercession for them."(Hebrews 7:25)

"And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12)

"For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom of all, the testimony to which was borne at the propertime. (1 Timothy 2:5-6)

The first time Jesus came to the world, he came to save the lost from sin, so the Bible says, "And we have seen and testify that the Father has sent his son to be the Savior of the world." (1 John 4:14)
Moon is not Messiah, Jesus is only Messiah, that is the Bible teachings.

The Theory of Marriage of the U.C.

The Bible teaches us that love and obedience between wife and husband are important in a Christian Marriage. In the Unificiation Church, the theory of marriage is very im-

portant, because marriage is the foundation of the kingdom of heaven. According to the teachings of the Unifcation Church, Father Moon only can arrange the right marriage, in other words, marriage partners are arranged by Moon.[113]

The reason why the Unification Church teaches that the theory of marriage is so important is that it is connected with the theory of the fall, the theory of restoration and the theory of the Messiah.

If we want to understand the theory of marriage of the U.C. we have to go back to the theory of fall in the U.C.. According to the theory of fall of the U.C. the fall of man came from the fornication between Eve and Satan (Lucifer), so all mankind was born through the bloodline of Satan, and so all mankind became sons of Satan.[114]

The theory of salvation of the U.C. is the theory of dispensation of restoration. Therefore for the dispensation of restoration of Satan's bloodline children into God's bloodline children, there must be a sinless family and sinless parents, and this parents should be seen through our eyes, and have physicall flesh and from this sinless family, sinless bloodline must be continuing. The bloodline extends through the marriage. This marriage is the place where all mankind has to go for the accomplishment of restoration. According to Professor Chung, Jin Hong, of Seoul University,

the marriage ceremony of the U.C. has seven steps and the meaning of these steps are [115] (1) blessing of engagement, (2) ceremony of Holy Wine, (3) marriage, (4) beating of stick of dispensation, (5) forty days of holy seperation, (6) ceremony of restoration, (7) the seven years of mission way.

Blessing of Engagement. After a certain number of days of communal living together those who want marriage recommend five candidates, and each person is designated from the five candidates by Moon. And Moon's designation is almost absolute. After all the candidates are designated, Moon gives his blessing for their engagement.

Ceremony of Holy Wine. This is the ceremony to pay for original sin and the ceremony of changing of the bloodline. This ceremony takes the following steps: (1) prepared Holy wine, (2) line up of candidates in front of Moon, (3) Moon touches all the bride's hands one time each, (4) Moon drinks the holy wine first, and gives it to all the brides; all the brides drink it after they bow deeply to Moon, (5) Moon gives Holy wine to all the brides, (6) Brides give Holy wine that was given from Moon the second time, to her bridegroom, (7) Bridegroom drinks the Holy wine after they bowed to their bride.

Marriage. In these seven steps of the marriage ceremony, only this third step is not a secret ceremony. Marriage has meaning only publicize outside. Moon and his wife officiate at this ceremony. When Moon and his wife come Holy water is sprinkled. They have questions and answers about marriage, for example, "Will you do your best for your responsibility as a new ancestor?" Then proclamation and prayer follow. The oath of family of the U.C. is as follows:

> We swear and pledge in front of our true parents, our family which is the center of the universe that we will observe the fmaily law and the tradition which was given from heaven, as the brother and sister who has to relate above and below, and we will not lose our position in doing our mission, and we will have glorious victory.

Beating of Stick of Dispensation. This ceremony is continued after the marriage ceremony at some place: (1) prepare a beating stick, (2) bride beats bridegroom three times, (3) bridegroom beats bride three times, (4) each couple get two pieces of holy towels which have been made wet in holy wine and then dried. The holy wine which made to towel wet is to clean the inside of the body, and holy towels also clean the outside of the body. This ceremony is for the dispensation of restoration for the fall because of sexual relations.

Forty days of Holy Seperation. After the ceremony of the beating stick of dispensation, the bride and bridegroom must have forty days ascetic life with no sex. This forty days means seperation of Satan's power.

Ceremony of Restoration. This is the ceremony of the first sexual relationship between bride and bridegroom. (1) This ceremony has to include three times of sexual intercourse with freedom in choosing the time; (2) must have bath with clean water, clean up with holy towel from eye, mouth, arm. . . etc., in the order that man fell to sin; (3) must be willing to restore the substance of life from the substance of death, when the bride and bridegroom take bath; (4) the first day: they sit toward the east, the bridegroom sits on the south side and the bride on the north side, both in full uniform. The bridegroom stands and bows three times to the bride and when he bows, he is willing "to be restored to mother, and be reborn." The bridegroom kneels, the bride puts her hands on the bridegroom's head and has a prayer of blessing. Then they have sexual intercourse in the position of woman above and man below. After finishing sexual intercourse, they put on full uniform, and bow to each other, and have prayers as the closing. Then they go to sleep with the bride on the right hand side, and the bridegroom on the left hand

side. (5) The second ceremony (the second day) consists of doing the same thing and in the same order as the first day. (6) For the third ceremony (the third day) they take baths carefully; bow three times each to other and the bridegroom puts his hand on the bride's head and has prayer with the following words:

> Have thanks for the providence of restoration of God. Have thanks for the sufferings of true parents, for catching and pointing out Satan's secret.

Then this is followed by prayer for the restoration of the supervision of man, and for the blessing of the family:

> How we are going to have the third ceremony of the restoration, Oh' God be with us, and bind our family as a heavenly family, restore the supervision of man which had been lost and become to be an eternal heavenly family.

Then they have sexual intercourse in the position of man above and woman below, after that they put on full uniforms, the bridegroom sits on the north side, the bride bows deeply to her bridegroom, the bridegroom sits east side, bride at west side, and they bow toward the north together with prayer as a closing. They go to sleep with the bridegroom on the right hand side and on the left hand side the bride.

Seven Years of Mission Way. This represents Moon's three times of restoration periods, the first seven years was the restoration on a family level of Moon during the period of 1960-1967, the second seven years restoration for

racial level is the period of 1968-1974, and the third seven years is the period of 1975-1981. Each family has to work seven years for the mission of the Unification Church.

Professor Chung, pointed out that in this ceremony of Holy Wine, the action of "Moon drinking holy wine first and giving it to the bride, the drinking it after a deep bow to Moon" and the action of "Moon touching the bride's hand" means, and symbolizes Moon is the first bridegroom actually.[116] In this ceremony of holy wine, Moon actually takes the position of the bridegroom.

According to the Korean traditional marriage ceremony, marriage is completed through a drink of wine, and bow to each other. Professor Chung, pointed out that this ceremony of holy wine is a kind of "Pigarum (Change of Bloodline)" ceremony.[117]

Chung wrote, "According to this kind of structure of the ceremony, it is possible to say, there would be sexual intercourse during the ceremony in the Unification Church, to a certain degree for example to the case of three sons marrying, or the case of thirty-three couples marrying."[118] The Unification Church stands it's theory of marriage for unification with God, and the reason why the U.C. looks so tightly closed to outside is it limited it's motivation of salvation only in sexual relations.[119]

Ken Sudo teaches, as follows in his speech on "Christ-ology "

> We must understand that we are here as sinful man and sinful woman, even though we are in the Unification Church. Then, in order to be saved, we must have a relationship with the Messiah. What kind of relationship should we have? Man fell away from God because of disbelief and disobedience. Therefore in order to identify the failure of Adam, we must believe the Messiah is Messiah and we must obey the Messiah as Messiah and we must love the Messiah as Messiah. And finally the most important point is love. Love is the key to salvation and rebirth. Then why is love necessary? In order to be saved, why must we love the Messiah? Father said get into the marrow of the sinless Adam. What does it mean?
>
> The Marrow is core of the bone. The bone is the core and marrow is the core of the core. Therefore this mean the core of the core of the Messiah.[120]

Here, Ken Sudo insists that salvation and rebirth is to get into the marrow of this sinless Adam. And the marrow is core of the bone. What is the core of the bone? Core of the bone is the semen of man. Sudo does not say here that marrow is the semen of man, but it is possible to say marrow is the seman of man. The reason why we can say so is the Unification Church's theory of marriage is bound to the theory of salvation. Dr. Sa Hoon Shin, former professor of Seoul University made his statement about the Unification Church, through the "Gospel Times "

> One lady who was a member of the church told me, Moon likes only beautiful women or rich women. She was not beautiful or rich. She devoted herself to the church and Moon on her best, but Moon did not take care of her. So she woke up and she escaped from the

> church, but the U.C. is pursuing her to kill her. So she made charges to the police, but there is no solution, therefore she asked me to help her.
>
> Mr. Lee, was an officer of the church but he escaped from the U.C. because the U.C. asked him to donate all his property.
>
> This summer one of the elders of a church came to me, and asked me, about a divorce. he was remarried with a young lady, since his wife had joined the U.C. she spends every day with a man of the U.C.. She rejected sexual life with him. On 3-18-57, on 5-13-57, and on 5-20-57 The SEGE ILBO (newspaper) and in June the Sil Hwa (magazine) carried articles about the Illegal group sex of Moon.
>
> Some 70 women college students and Moon had group sex, and were prosecuted, but it did not provide a solution because all these 70 ladies invoked the Fifth Amendment.
>
> As I wrote in my book before, in 1946, Mrs. Chung Duk Un had sexual relations with Moon, after she had a revelation, and this was the beginning of the sect of group sex.
>
> The Unification Church has its interpretation of Gen. Chapter 1-3, as the action of Eve to try to cover the lower part of the body which indicates the fall is the fornication with Satan and Eve, therefore the U.C. insists the blood has to be changed through sexual intercourse. This is the basic theory of the U.C.[121]

Here Dr. Shin, points out that the sexual relations of the U.C. comes from their theory of fall. With this point of view, the marriage of the U.C. is the center of their theory, and so they deny marriage outside of the U.C. and this creates many problems in society. On April 16 1960, the U.C. had the first three couples participate in a union-marriage ceremony. On June 15, 1961, the second 33 couples, On June 4, 1962, the third 72 couples, on July 24, 1963, the fourth 124 couples, on February 24, 1968, the fifth 436 couples, and on October 21, 1970, the sixth 777 couples had union-mar-

riage ceremonies.

Moon explain his marriage which took place in 1960, as the fulfillment of the prophecy in the Book of Revelation. Three couples union-marriage represents the restoration of Noah's three sons. 12 couples union-marriage represents the restoration of Jacob's 12 sons, 36 couples represents Abel's position and 72 couples represents Cain's position.[122] By way of this Moon uses the meaning of marriage to support his theory of restoration. The theory of Marriage of the Unification Church is the center of the Theory of Salvation of the U.C.

In conclusion, marriage in the Unification Church is a process of restoration, therefore it is impossible to be restored to the original position of God's creation without having marriage. In Christianity, the cross of Jesus is the way of salvation, but in the U.C. marriage through the true parent Moon is the only way of salvation.

The Trinity and Holy Spirit

God in the Unification Church is a God of polarity with Yin and Yang, male and female. Jesus Christ is the second God, he is not God himself, he is not the creator, he is the tree of life which accomplished God's object of creation spiritually and he is the father who could bring rebirth to fallen mankind to be sinless sons of God in spiritually. At

this point, they insert another position from the theology of the Christian Trinity even though there is no mention of the Holy Spirit in the Unification Church theory. The Wonrikangnon deals with the trinity in the chapter on rebirth, because rebirth is the re-bearing of fallen sons to sinless sons in the Unification Church.[123] For rebirth, Jesus came to this world as Father, the Holy Spirit came as Mother, because it is impossible to bear children through the father alone.[124]

Jesus is the true father who came as Adam and the Holy Spirit is the true mother who came as Eve, so there are many cases where men received the Holy Spirit as a female God. It is impossible to stand before Jesus as the bride if anyone had not received the Holy Spirit. The Holy Spirit is the female God, therefore, she works to comfort the hearts of people, and she must overcome the sin which has come from Eve. Jesus is male so he works in Heaven (Yang). The Holy Spirit is famale so she works on earth (Yin).[125]

The Unification Church's theory of the Trinity is as follows:

> Through divine marriage in perfection, Adam and Eve would have formed a trinity with God. This trinity was to be the pattern for all future marriage. A single person, even though bearing within himself masculine and feminine qualities, cannot fulfill this ideal of trinity. Having united with Satan, Adam and Eve failed to establish the trinity with God. By uniting with the Holy Spirit, Jesus established the trinity for the first time--but only in spirit. The divine ideal of the trinity will be completely realized

> when the Lord comes in the glory of his Father (Mt. 16:27), and fulfills the Tree of Life in the midst of the City of God. Then he will be with his Bride and will invite all people to the marriage of the Lamb (Rev. 19:7-9). He and his Bride will be the true parents. All mankind will be restored to God by forming trinities with him. All will then be trees of life themselves. All will then fulfill the idea of creation. In this way, one family will be established on earth. [126]

God, Moon, and Moon's wife are trinity of the Unification Church. It is impossible to compare this with the Christian Trinity. Moon's theory of trinity came from Yin-Yang philosophy and Moon's premise that he is the Messiah. There is no single word in the Bible that interprets the Holy Spirit as female. In the Greek, it is neuter. According to the Westminster Confession,

> "In the unity of the Godhead there are three persons of one substance, power, and eternity: God the Father, God the son, and God the Holy spirit."[127]

> "The Holy Spirit, the Third person in the Trinity, proceeding from the Father and the son, of the same substance and equal in power and glory, is, together with the Father and the son, to be believed in, loved, obeyed, and worshiped throughout all ages."[128]

William N. Clarke, wrote about the trinity in his book. An Outline of Christian Theology as follows;

> "The one God of all, known to the fathers, had manifested himself in the divine-human Christ, and in the invisible spirit of truth and life. Both were his, and yet each was truly himself. This is the living and practical Trinity of the New Testament, the only Trinity that was known to the early church. This Trinity was involved in the founding of Christianity, and from the beginning is a part of Christianity itself." [129]

The doctrine of Trinity, God the Farher, God the son and God the Holy Spirit is one of the fundamental doctrine from the beginning. However the U.C. denies this doctrine of Trinity the Unification Church purports an other Trinity:

(1) God, Eve, and Adam are the ideal Trinity.

(2) Satan, Eve and Adam are the fallen Trinity.

(3) God, True father, and True mother are the restoration Trinity.

In conclusions, the Unification Church's theory of the trinity is not the trinity of Christian theology, but is only Moon's theory.

The Ressurection

The definition of the resurrection in the Unification Church is;

> According to the principle of creation, the death of the flesh of man is not a matter which came by the fall from the ancestor of man, but originally the flesh of man was created that has to turn into earth through getting old. The flesh which has turned into earth can not have resurrection into original man. Furthermore, there is no necessity of resurrection of flesh for the spiritual man who could live in the spiritual world. Therefore, the resurrection means a phenomenon of process of the restoration. If I repent of my sin, and I could be better today than yesterday, then I receive resurrection at such a point.130

According to the U.C. theory of the resurrection, the provi-

dence of resurrection is the providence of restoration and this can be fulfilled as follows:

(1) Through the favor of age which was heaped up by the person who had the mission of providence of restoration.

(2) Through the work that is God's part of his responsibility and the work that is man's part of the responsibility for the providence.

(3) Only through living life on earth.

(4) Through three stages: formation, growth, and perfection.

The formation stage. God started his providence of resurrection from Adam's family but all people who had to fulfill this responsibility failed, so it remained for two thousand years. On this foundation the period of Abraham to Jesus is the period of providence of revival of resurrection, and mankind in this period on earth could develop Form-Spirits through the spiritual body and revival of resurrection on the basis of flesh by the way of their believing and obeying the law of the Old Testament. These Form-Spirits could live in the spirit world of the spiritual stage if they died.[131]

The growth stage. The providence of resurrection was

not fulfilled because of Jesus' crucifixion, so it remained until the age of the Lord of the Second Advent. Thus the man, who is in this period from Jesus to the Lord of the Second Advent could form Life-Spirit through the growth stage of resurrection from the flesh by way of trusting and obeying the word of the New Testament. This Life-Spirit could live in paradise, if he would die.[132]

Perfection stage. In this time, man could be resurrected spiritually and physically through believing and accepting the Lord of the Second Advent who comes with new words which could fulfill the words of the New and Old Testaments. And through this resurrection of spirit and body, man could develop a Divine-Spirit and live in the Kingdom of God on earth where the Divine-Spirit-Man lives. And they could live in the Kingdom of God in heaven if he would die.[133]

The Second Coming

The Spirit-Man's body grows through the give and take action between the life element which comes from God and the life power which comes from the body. Therefore, the Spirit-Man's body can not grow and resurrect without the body. If any Spirit-Man dies in a condition in which he did not fulfill his mission in his life on the earth, he has to come again

to earth and has to fulfill his mission. Only in this way, he can be resurrected.

The Spirit-Man who died after he was obeyed the Old Testament Law comes again to earth and forms a Spirit-Man with the Christians on the earth and by way of cooperate with Christians they can go into paradise.[134]

The Spirit-Man in the period of the New Testament who believed in Jesus and went into paradise comes again in this world after the Messiah has come back to this world, and through their cooperation with the Christians to believe and accept the Lord of the Second Advent, they could go into the Kingdom of Heaven.[135]

A person who died a non-Christian, or who had another religion or none at all but lived after his conscience, could come again into a person who has the same religion which he had, or as a person who lives after his conscience, and they could cooperate with them to fulfill the providence of restoration and could have some favor with them.[136]

The Evil Spirit-Man who died and did not live after their consciences could come again into an evil man on earth and bring the result of punishment of himself to the evil man so he could pay his punishment, and could receive the favor of the new age, too.[137]

In this way, the Spirit-Man who did not fulfill his mission on earth could come again into the person on earth who

has the same mission and cooperates with him to fulfill the mission. At this time, the man on the earth who had cooperation of the Spirit-Man fulfills his mission and fulfills the Spirit-Man's mission also. Therefore the man on the earth would look like the substance of rebirth of metempsychosis of the Spirit-Man.[138]

When Jesus comes again on this world, all religions will be united into one at the end of the Lord of the Second Advent. Furthermore, all people--good and evil--who have no religion will be united into one and be saved at the center of the Lord of the Second Advent through the providence of God, God will destroy hell and save all human beings,[139] and establish the Kingdom of heaven on earth.

According to this theory of restoration of the U.C.;

(1) Resurrection is not completed at once, resurrection is a process in the way of restoration from form-spirits, through formation stages to Divine-Spirit-Man, to the perfection stage.

(2) Resurrection does not include physical resurrection, man can be resurrected only spiritually.

(3) All men can be resurrected and all men can be united with the Lord of the Second Advent, and all men can be saved, through the method of metempsychosis of the Spirit-Man.

But the doctrine of the U.C. are very far from Christianity. The Bible teaches us,

(1) The resurrection will be completed at once at the time of Jesus' second comming. (1 Cor. 15:51-52, 1 Thess. 4:16-17)

(2) Christ was resurrected not only spiritually, physically also. Jesus, after his resurrection ate fish with his disciples and showed his hand to Thomas. (John 21: 10-4, 20:20, 20:26-28, 1 Cor. 15:1-8, Luke 24:36-43)
According to the Apostles Creed, we believe in rebirth of the flesh.

(3) Jesus himself said after his resurrection, "a spirit has not flesh and bones as you see that a have." (Luke 24:39)

(4) There are two kinds of resurrection, one is resurrection of life for those who have done good and the other is resurrection to damnation for those who have done evil. (John 5:29)

(5) Resurrection does not mean to change from a bad situation into a better situation. Resurrection is change in quality. (1 Cor. 15:51-52)

Resurrection of the flesh is the traditional understanding of Christianity and the Bible teaches us this very

clearly. But the U.C. denies this.

In conclusion, the theory of the resurrection of the Unification Church is the theory of the second coming of Spirit-Man resurrection, and this theory came from the theory of metempsychosis in Buddhism. They insist all spirits which are separated from their bodies through their death go into the spiritual world and come again into someone who is living on earth and cooperate with him to fulfill his mission, and through this method, Form-Spirit can be life-Spirits and Life-Spirits can be Divine-Spirit-Man. They insist there are three kinds of spirit-man; Form-Spirit, Life-Spirit and Divine-Spirit-Man, but this idea has no Biblical support.

They insist that all human beings can have resurrection and this will complete the Kingdom of heaven on the earth with the center being the Lord of the Second Advent. From this point of view, the Unification Church theory of resurrection is not a Christian one.

Chapter 4

THE REALITY OF THE UNIFICATION CHURCH

Rev. Sun Myong Moon and the History of the Unification Church

The Rev. Sun Myong Moon's original name was Yong Myong Moon.[1] The Chinese character "yong" means "dragon." Knowing that this is the symbol of Satan in the Book of Revelation, he changed his name to "Myong," which means "Shining." So, since 1946, his name as meant Shining Sun and Moon. A name is essential to an oriental as it reveals one's character.[2]

Sun Myong Moon was born on January 6, 1920 according to the lunar calendar, in Sang-Sa-Ri, Chungju-Gun of North Pyong-an-Do which is now in North Korea. He was the second son of a farmer named Kyong You Moon. His parents were Christians, members of the Presbyterian Church, which is the largest Presbyterian denomination in Korea. He was educated at a traditional Chinese school until he was fourteen. After one year of study at the Osan Primary School, he transferred to the Chungju Public School from which he graduated at nineteen. That year, Sun Myong Moon went to Seoul where he studied in the electricity section of the Kyungsung Commercial and Ind-

ustrial Training School for one or two years. When he was twenty-two, he went to Japan to continue his study in the electrical department of the Waseda Institute attached to Waseda University for one year.

Concerning his youth, Moon claims that he received a revelation from heaven when he was sixteen--in 1936--which told him about his mission. [3] Moon related that when he prayed on a mountain-side, Jesus Himself appeared and told him "to carry out my unfinished task." Then a voice from heaven said, "You will be the completer of man's salvation by being the second coming of Christ."

The local ground was receptive for such ideas. Already there were some Pentecostal Christians in the underground church in Pyongyang predicting that the new Messiah would be Korean. There was a man named Baik Moon Kim, who knew about the prophecy of a Korean messiah, and considered himself a savior and said so. Kim had established Israel Soodo Won (Israel Monastery) in Paju, north of Seoul near the Im-Jin River. Moon spent some time in this monastery to study Kim's doctrine. After this, Moon went to North Korea in June 1946 and established Kwan Ya Church at Pyongyang. This was a charismatic-type church known for its very noisy meetings, with loud prayers, speaking in tongues, and faith healing day and night. When some of the women followers of Moon

abandoned their family responsibilities, as though beside themselves, Moon was put in prison for one hundred days on a charge of causing social disorder. In 1949, he was sentenced to five years in prison for bigamy with a woman in his church named Kim. [4] But it is uncertain for what reasons and for how long Moon was in the Hungnam Prison as he testifies he was imprisoned for his anti-Communist activities. [5]

Moon taught his followers that he was put in prison to restore the twelve disciples and the conditions that Jesus lost. Moon makes his prison life into a myth:

> When the Master went to prison, there had to be at least three disciples who would follow him. One of them was a young man . . . . He was sentenced to death at the time . . . . In the day time, he had a vision and a white old man appeared before him. That old man told him that he would meet a young master who was coming from South Korea, and if he met him his problem would be solved. But he did not believe that, because he was not a very religious man. So he forgot his vision. Then a second time, the white old man appeared, the same man, and asked him why he did not believe what he had told him. He told him again, "You will meet the Master from South Korea." But he did not believe him, so he was beaten by him in dream. So he begged him not to beat him any more. Then finally he began to believe the vision. Several days later his sentence was decreased to four years. Those things were done by the guidance of heaven. Before the Master went to that prison, he knew that there must be some prepared men, so he had a great deal of hope. On February 22, 1948, he (Master) was put into Pyongyang. In the jail, in the same cell, he met that man . . . . But even though he saw the Master, he did not think the Master was the man he saw in the vision. After the Master went into that cell he did not recognize him,

> so he again saw a vision. Again he saw the father and the white old man appear before him. So they said, "I will show you this man. . . ." Then the white old man gave a deep bow to the man . . . . that was the man who was the Master. So from the next day he began to follow the Master. By such teachings from the spirit world he could collect many men. Peter denied Jesus three times. Therefore those people denied him three times. . . . So he stayed in prison for two years and eight months, a period corresponding to Jesus' public ministry, and he could restore all those twelve people, he can restore all the conditions that Jesus lost. . . 6. When he was in prison. . . the Master was in the position of Jesus.[7]

Moon justifies the reason why he was put in prison by comparing his position with Jesus. But there are other claims about Moon's life in prison. Satoshi Moriyama, known as an anti-Moon movement leader in Japan, claimed that Moon was put in Hungnam Prison and was sentenced to five years and ten months because Moon had Pigarum (blood change through sexual intercourse) with a certain lady named Kim who was married. Kim's husband accused Moon and his wife and took them to court where Kim was sentenced to ten months and Moon to five years and ten months.[8]

Roy Hwang mentioned in his article that Moon was first arrested on charge of illegal sexual acts on August 10, 1948 in Pyong Yang and was jailed for one hundred days. On February 22, 1949, Moon was again arrested in Pyong Yang on similar charge, but this time he got five years in the Hungnam Prison.[9]

Kim Jung Duk wrote much the same as Satoshi in his ar-

ticle "The Holy Spirit Association for the Unification of the World Christianity."[10]

It is uncertain for exactly what reason, how long, or when Moon was put in prison, but it is certain that he was charged with adultery and imprisoned at Hungnam for more than five years.

However, in the midst of the Korean War, Moon was set free and made his way to Pusan, South Korea in early December, 1950.[11] In Pusan, Moon met Shim, Duk Moon who was a friend from his student days in Japan and stayed in his house with two or three of his disciples.

Settling in Pusan, he began to propagate his principles to his followers. This was the beginning of the Unification Church--January 27, 1951. On May 1, 1954, Moon moved to Seoul with his follower Yoo Hyo Won who was the author of Wonrikangnon (The Divine Principle). Moon bought a little house at 391 Bukhak-Dong, Sung-Donggu, Seoul where he set up a sign "The Holy Spirit Association for the Unification of World Christianity." This house was called the Unification Church and Moon's movement was called the Unification Church movement.[12]

On July 4, 1955, Moon was arrested by the Korean Police on a charge of group sex for purification of their blood, in his church. The Seke-Ilbo newspaper reported this matter

with these headlines: "The Unification Church Revealed Its Real Shape," "The Founder Moon is Arrested," "Be Proved and be Guilty One by One," "He Trifled with High Officer's Wife, Too?", "The Savior Will be Born if Anyone is Close to Me?" The newspaper also reported in May 1955 that five professors and fourteen students at the Ehwa Women's University were expelled when they were charged with group sex, the so-called Pigrarum. Moon was released on sick bail on October 4, 1955 from the Seoul District Court.

> Moon according to these former members, established his original and closest women followers here in the late 1950s by engaging in ritualized sexual intercourse with them; they, in turn, allegedly did the same thing with men chosen by Moon and his disciples or key members. There are supposedly twenty-seven such members of the church in Seoul, but their secrets are closely guarded. [13]

According to Myong Hwan Tak, who was the founder and director of the New Religions Research Institute in Korea, Moon married eight women. The first wife was Choi Sun Kil who gave birth to Moon's first son, Sung Jin Moon; the second was Kim Chong Hwa; the third was Lee Jung Ok; the fourth was Choi Won Bok; the fifth was Han Hak Ja who gave birth to Moon's eight children and now lives with Moon, the sixth was Kim Myong Hee who gave birth to Moon's son Hee Jin Moon; the seventh was Choi Soon Hwa who gave birth to Samuel Moon; and the eighth was Chang Chung Soon. Satoshi Moriyama has a little different order of Moon's wives. He

thinks that Han Hak Ja is the eighth wife.[14]

Moon justifies his divorces by saying that he had to divorce for the sake of his mission.[15] Moon strongly emphasies chastity and purity and teaches that to commit adultery is worse than murdering.[16]

Moon got a permanent resident visa in the U.S.A. in 1973 and he settled down in the U.S.A. because he believed it is God's chosen land, and it looked like a promising territory.[17]

The Unification Church in the United States started with only a few hundred members. Beginning in early 1972 there was a surge in U.C. membership. In June 1978 the official membership figures 7,000 full-time members.[18] But Lofland figures a maximum of 2,000 persons at that time.[19] In Korea, there are about 900 Unification Churches and about 300,000 members.[20]

Moon has many kinds of front organizations, and in these organizations there are many kinds of trade companies and corporations which spread a political movement. Is Moon a politician, a businessman, or a Korean religious leader? Is Moon a Messiah?

According to the statement by Neil Salone , President of the Unification Church of America, on January 12, 1976:

1. Moon has no connection with any government;

2. Moon has no political ambitions;

3. Moon has no personal wealth; and

4. The Unification Church does not teach that Moon is God or the Messiah.

When Newsweek's Richard Chesnoff and Adnrew Nagorski interviewed Moon, he strongly denied his connection with the Korea CIA, and said that he did not claim to be the Messiah, but only a religious leader. [21] But Ken Sudo, currently Director of Training of the U.C. members at the Tarrytown International Training Center in Tarrytown, New York teaches in their training sessions that Father Moon is the Messiah (cf. Ch. III).

The Unification Church calls Moon's family the Messiah's family because they think Moon is sinless, his wife is sinless, and their children are sinless. Ken Sudo calls Moon Father and Messiah equally: "Father's smile is very nice . . . therefore, even the Messiah must study how to smile." [22]

Moon calls himself "The Lord of the Second Advent" and "Master" or "True Parent" in all of his "Master Speaks."

The Unification Church says they do not teach that Moon is the Messiah to those outside the church, but inside, they teach that Moon is the Messiah, sinless, the Lord of the Second Advent, and he can forgive all our sins. They have dou-

ble teachings and double structures. And this is Moon's distintiveness. Who is Sun Myong Moon? Is he the Messiah? Is he the Lord of the Second Advent? Is he the true Father? Yes, he is, to his followers.

Time estimated his personal fortune at $15 million, derived from investments in a tea company, titanium mines, retreat ranches, pharmaceutical firms, and shotgun manufacturers. Recently his Unification Church purchased several estates and an old seminary in New York for about $3 million.[23]

The Unification Church in this country brings in an estimated $7-8 million per year, chiefly from the sale of peanuts, tea, candles, flowers, and crafts which are peddled on the streets and door to door by well-scrubbed, Shining eyed acolytes who work long hours at no pay and are expected to raise $100 a day. [24]

Moon spent $10 million in 1975. Moon spent more than $8 million for the elegant 47-acre Belvedere estate, along with about 300 nearby acres, which is to become the site of a church and university. In suburban Tarrytown, the church paid $1.5 million for the Christian Brothers Monastery which is now used as a training center. Moon's arrival in the United States has provked widespread speculation about his finances. Although the church controls a network of indus-

tries in Korea, Unification officials claim that the American crusade is financed primarily through the door-to door sales of flowers, candles, tea, and peanuts. Last year, the sales force of Moon's 20,000 members turned in an $8 million profit. All of this shows that Moon is a rich businessman, but he denies that he is. [25] $2,550.000 provided in a five month period alone at Moon's personal direction. [26] There are different figures about the amount of the fund raising of Moonies.

Chris Welks had figures that about 800 U.C. members work for fund raising, perhaps 300 day a year, and the U.C.'s gross from this fund raising Team is well over $20 million a year. [27]

Is Moon a politician? Since he arrived in America, he has continued to mix politics with religion. The Church has a political affiliate in Washington, D.C. called the Freedom Leadership Foundation dedicated to the "idealogical Victory over communism in the United States." Moon has demonstrated considerable flair for political publicity. When Richard Nixon was under attack during the final months of his presidency, Moon, acting upon what he called direct instruction from God, took out full page ads in major newspapers across the country urging public support of the President. Blending piety with patriotism, Moon proclaimed,

"This nation is God's nation. The office of President of the United States is therefore sacred. . . . God has chosen Richard Nixon to be President of the United States." The following month Moon mobilized 1,000 of the faithful for a Washington prayer fast and vigil in the President's support. They marched on Capitol Hill carrying signs that read "Pray for Nixon" and "God loves Nixon." [28]

Alan Tate Wood, 29, now a psychology student at Rutgers University in New Jersey, said that he left Moon's group "because it's not a church, but a fascist political movement. His group is the most powerful analogue to the Hitler youth that we have at this time." [29]

Moon said of his own political ambitions: "My dream is to organize a Christian political party including Protestant denominations and Catholics and all the religious sects." [30]

Although it looks as if Moon is really a politician from these words, Moon strongly denies it. Then, who exactly is Moon? It is not easy to say, because Moon has so many faces just like the moon in the sky.

Analysis of Moon's Front Organizations

It is impossible to find out how many front organizations Moon has, because he creates and destroys them as he needs. The National Prayer and Fast for the Watergate Cri-

sis, which was made to help Nixon; The Welfare Movement of the Korean Rural Community, which was made to spread his movement into rural Korea; and the Free Institute movement, which was made for the graduates who were waiting for another chance to enter a school of higher grade are all the U.C.'s front organizations which were made and later closed. Moon has many more front organizations (see Appendix 1.). Through these organizations, he tries to spread his movement into every corner of the world. Moon mobilized a chorus and ballet troupe for one of his speeches, and The Little Angels of Korea and the Korean Folk Ballet are very important in helping him to gather people. Moon has the School of Little Angels in Seoul. They have had many world tours, but now it is only used for the Unification Church. Moon has Tongil Industrial Company, Il Hwa Pharmaceutical Company, Il Shin Stone Works Company, and Tong Hwa Titanium Company in Korea and all of these are business companies. Tongil Industrial Company is an arms producing company, Il Hwa is a Gin Seng tea producing company which was held for tax evasion amounting to 5,900 million won in February 1977 (See Appendix 2.).

Moon has many centers and front organizations in the United States and he has the Unification Seminary in New York (See Appendix 3.). Moon enjoys a luxurious life in both Korea and the United States with the income from these front organizations, and invests this income to spread his movement

and his companies.

Moon publishes many kinds of periodicals in both Korea and the United States. In Korea there are Jugan-Chong Kyo (Weekly Religion), Chokyopa (Inter-denominational), and Tongil-Seke (The Unification World). In 1975 the U.C. established its newspaper, The New World in New York City, and the U.C. is publishing The New Hope News , The Cornerstone, The way of the world and The rising Tide in the U.S.A. [31] In rhe United States he publishes all his speeches, the so called "Master Speaks". The International Federation for Victory over Communism and the Freedom Leadership Foundation are also political front organizations.

Moon's front organizations are his "legs". He has so many "legs" and they can move anywhere Moon wants to go. Moon mobilizes through scientific methods, music, ballet, politics, publishing, advertising, and so on for his purpose.

In Let Our Children Go, Ted Patric interprets the reason why Moon has so many front organizations:

> It doesn't take a rare genius to wonder why a "Christian" group would have to resort to deception and lying and the use of front organizations to recruit members. The conclusion should be obvious; unless the Unification Church employed such methods, nobody in his right mind would join. [32]

Moon has many front organizations to spread his movement and the reason why he needs to have them is that Moon's theory is inconsistent, therefore, nobody in his right mind

would join his movement. The reason why Moon has so many front organizations is that he does not stand on truth.

The Reasons Why the U.C. Appeals

Why does Moon's movement appeal so strongly to the young educated generations? Why does the movement grow so fast in the United States? There are many reasons. Flo Conway and Jim Iegelman wrote about the case of Cathy and how she joined the U.C. in their book Snapping and according to them Cathy joined the U.C. because when she met the Moonies in Berkeley, California, they all seemed serene, ecstatic, or very very loving. [33]

Lowell D. Streiker wrote about the case of Mike and why he joined the U.C.. According to Mike, he accepted the U.C. because he was being accepted. [34] Lofland wrote about why it is possible to have so many converts in the U.C. as follows;

> "Other converts were observed to experience similar intellectual reservations, while at the same time building strong emotional bonds with members of the group. Particularly when there were no pre-existing friendship networks to serve as a basis of emotional attachment, new members were recruited as a result of an "instant and powerful rapport with a believer." Many converts, then, began involving themselves in the movement or even assumed full-time membership prior to intellectual acceptance of the theology. [35]

David G. Bromly and Anson D. Shupe, Jr. wrote about the

reason why young people join the U.C., after they research the group.

> "In fact, in some of the more candid interviews members acknowledged to us that their primary attachments were to the communal lifestyle itself, or to the high moral standards that members set for themselves, rather than to the movement's goals and ideology." [36]

They recorded an other example, as follows,

> One member said, "I am going to stay because I have a responsibility to this group. I am doing the most good for myself and the people here." Another member put it this way: "If it could be like this around the world, what a world this could be!" An ex-member stated:
>
> In a way it life in the church was a wonderful experience. Because of the closeness of the people and the cooperation and having a purpose in life. There is so much enthusiasm and consideration . . . . There is so much hope, and you can feel that . . . . There is a tremendous satisfaction in every day." [37]

J. Isamu Yamamoto wrote about the reason why young people follows the U.C. as follows:

> "People have become family members from a variety of circumstances. But most of the members share one or more of these characteristics. They (1) are in search of an authority figure in their lives; (2) are alienated from their families and society; (3) have recently experienced an emotional trauma; (4) are attracted to an idealistic philosophy complete with absolutes; (5) have a background in a dead church that makes them vulnerable to and hungry for spiritual experiences; or (6) are newly converted to Christ and have had little or no biblical training and accept the doctrines of the Unification Church as true Christianity. [38]

According to these case studies, there are two reasons why young people join the U.C.:

(1) Because the U.C. members looked so nice, and

(2) Because the theory of U.C. looked so intellectual.

According to my personal interviews in Seoul, Korea, (One Englishman and 24 Koreans), they all agreed that the theory of the U.C. is the best interpretation of the Bible, world history and the meaning of life.

The Englishman, William Chassend who works at "Chokyopa Office" in Seoul, told me that he was Chatholic but he could not find the meaning of life, so he joined Buddhism and Yo-gism and he learned much but could not find the meaning of life, and finally he found the real meaning of life through the Divine Principle.

Sang Chon Choi, who is a student of Kyongbuk University told me that the reason why he joined the U.C. because all the answers which he wanted to know are in the Wonrikang-non.

Carroll Stoner and Joanne Parke wrote about why young people join the U.C. and introduced one case of one who had joined the U.C., been deprogramed, but returned to the U.C. again the following are his words:

> I don't like the word "brainwash." What happened to me was something more frightening, more insidious than I can ever explain. I suppose the word is Utopia. The Unification Church was the closest I ever came to Utopia. In spite of what angry parents say, the Unification Church dosn't need to kidnap. Its attraction is all encompassing. They say, "Come with us! We can have an ideal world." [39]

There are all personal reasons why they joined the U.C.. But there are other reasons why the U.C. movement has spread out in the U.S.A. in the 1970's. Many theologians who have studied about cults in the U.S.A. agree with Yamamoto who insists that the key of the U.C.'s success has been their own family oneness in contrast to the breakdown of the American family. [40]

The breakdown of the American family is the reason why the U.C. movement has been able to grow. Yamamoto points out another reason for the U.C. growth, and according to him the reason is the Christian church today has become so culturally oriented that spiritual experiences often are not only lacking but are condemned. But in the U.C. their members have plenty of spiritual experiences, religious inspiration and joy which they never before have felt in the established churches. [41]

MacCallam points out the American social problems as follows:

> People in America are losing the significance of the individual while we focus our attention more and more on the welfare of the masses. We are saturated with media reports that proclaim new, troubling problems, each of which suggests its own doomsday effect; military and political conflicts, pollution, inflation, and conservation of energy have joined nuclear weapons as signposts that lead to our culture's Armageddon. [42]

The reason why the U.C. grew in the U.S.A. in the 1970's is because the American society was in turmoil and chaos.

In this situation, the U.C. found that the traditional values which it extolled, such as patriotism, hard work, individual responsibility, diligence, monogamous relationships, sanctity of the family, and opposition to promiscuity and drugs, were alluring and strongly suggested to their followers this kind of life, and this appealed to them.

In conclusion, there are two main reasons for the U.C.'s growth in the 1970's; one is the U.C. had an intellectual interpretation of the Bible and human history even though it is not a traditional interpretation, and the other is that American society in the 1970's had many social problems.

But these are not all the reasons, if we want to know why the U.C. grew, then we have to study their method of propagation.

The U.C.'s Method of Propagation

What kind of method does Moon use for his propagation? Is it a kind of oriental brainwashing?

He uses two kinds of methods, the first is through the special art of conversation, and the second is through a special training method.

Moon's Words

"Master Speaks" is Moon speaking. The Divine Principle

and its Application is the scripture of the Unification Church. If we study these two we can find there are three special features in Moon's words. The first special feature is that Moon's words are logical words. The second is that Moon's words "make a bar from a small needle."[43] The third special feature is that they give a vision and dream to the messes.

Logical Words of Moon

The "Wonrikangnon is a very logical book. The Divine Principle and its Application try to explain the Unification theory logically and rationally. The Divine Principle and its Application try to explain the Unification theory through philosophies. The Divine Principle and its Application stands on the Oriental philosophy Yin-Yang and numberical analysis of the ages and numbers of the Bible for its logical and rational approach. Moon uses many diagrams and charts to explain his theory. The first chapter of the Divine Principle is the theory of creation and in this first chapter there are six sections: Polarity of God and Creation, Action of Give and Take, Purpose of Creation, Original Meaning of Value, Growth and Dominion, Visible and Invisible Worlds. In this chapter there are ten quotations from the Bible, but the interpretations come from the Oriental

pjilosophy Yin-Yang theory, not from the Bible itself. According to the Divine Principle, God must exist in a harmonized polarity of inner and outer, positive and negative, male and female." [44]

> "All things or beings exist in paired relationships or subject and object. There is a pattern of transmission and receiving between subject and object whenever they find rapport through the operation of Source of Energy. This pattern is called the action of give and take. The Source Energy from God is vertical, while the energy produced through give and take between subject and object is horizontal. Thus the Source of Energy is manifested though the medium of give and take. By forming receptive bases through the action of give and take, the whole creation continues its existence and maintains its motion. Consequently, the receptive base is the foundation for everything which exists. [45]

This is not Christian theology, but is based on oriental Yin-Yang philosophy. Theology goes beyond logic at times, but philosophy is generally supported by logic. The Unification Church propagation uses philosophy. The frame of the Unification Church's theory is not the Bible and not Christian theology, but the oriental philosophy of Yin-Yang. [46] So, the theory of the Unification Church stands on a logical method.

Making a bar. There are many Kung-Fu movies that show man flying like a bird, a great strength coming from a man's hand, and one man fighting with thousands of enemies. These kinds of movies are filled with stories that exemplify "make a bar from a small needle." This is not unfamiliar to orien-

tal people, especially to Koreans. It is very easy to read and hear Chinese stories of nobles from very early childhood in Korea.

> Moon's speech uses this method. "The whole world is in my hand, and I will conquor and subjugate the world."
>
> "God is now throwing Christianity away and is now establishing a new religion, and this new religion is the Unification Church. All Christians in the world are destined to be absorbed by our movement. There have been saints, prophets, many religious leaders . . . in past human history . . . . The Master here is more than any of those people and greater than any of those people and greater than Jesus himself."
>
> "I am a thinker, I am your brain. When you join the effort with me, you can do everything in utter obedience to me. Because what I am doing is not done at random but what I am doing is under God's command."[47]

Moon uses many words like all, whole, everything, great in his speeches, and is one way of "making a bar from a small needle." These are typical words and have the power to instigate the masses. Here is one such example:

> The Christians have been unable to restore a nation as the solid foundation from which God can do his work. God wanted this done in a certain period of time; therefore, Christianity is doomed to decline from this point on, losing even the family and the individual. Every Christian believes that when the Lord comes the second time he will be here for himself to be saved, he and his family. No Christian realizes that when the Lord comes again he will establish a whole nation of God's choice, as a base from which he will restore the world. There is no single Christian in the whole world who strongly believes that when the second Lord comes, there must be a national foundation established for him to work from. If you asked them from what would you want to be saved, you would have heard them say them-

salves, but never the nation.[48]

Moon insists that there are no Christians who believe that when the Second Lord comes, he must establish a national foundation to save the nation. Moon emphasizes that the Unification Church is not the church of individual salvation, but the church of national salvation.

Generally, Moon moves his speech from the individual position to a national level, from the national level to the whole world.

> "As members of the unified family, you must be ready to love your family more than yourself, love clan more than your family, love your nation more than your clan, and love the world more than your nation."[49]

Moon always exaggerates his speech--love family, love nation, love the whole world.

Eventually the propagation which Moon uses is moves to the oriental method of "making a bar from a small needle," and it is one of the keys to his success.

Visions and dreams. Moon's words give dreams and visions to the young generation who are seeking, even though his words are so exaggerated.

Mary Hicks of Santa Rose, California, and ex-Moonie studied the movement more than three years. She wrote; "A Letter to Parents:"

> Most of the young people in the group do not have the kind of relationship with their parents they them-

> selves would like to have with their children. They were bored and lost before they came in contact with this group. Some come from broken homes, so have been on drugs. They are seeking purpose in life and they want to be useful. [50]

Seeking purpose in life and wanting to be useful are key Moon's propagation. Moon teaches his followers that the Unification Church is a movement to save the world, not a movement to save individuals. He claims that they are doing that very task, so the Unification Church members are greater than the prophets and Jesus himself. Moon says,

> ". . . We are now here for the great cause of saving the whole world. This is entirely possible because you are starting up the work from the solid foundation laid by our Master. You could do greater things than Jesus or any other prophet or saint, you can be proud." 51

Moon continues:

> Once we have this rank, unity, and strength here in America, then the ultimate enemy is Soviet Russia. Then the "March to Moscow" is going to be our motto. That new command begins today. . . . . So the State Representatives and the Mobile Unit Commanders must realize today that we are doing the task that God has given us this glorious moment in which we can die for the cause. Then, if we have that resolve, we will never die. . . . . If you do that, what you are doing is what the Israeli people failed to do two thousand years ago. However, what you are doing now is on a worldwide scale. Do you understand me? 52

Here Moon, emphasizing that the Unification Church is working to save the whole world, shows the vision to the young generations who are asking why they have to live.

> Here we are working to save the whole world

> . . . . I will make you world-wide and, with the least possible effort and in the soonest possible time, I will influence the whole world. 53

Moon teaches his followers that his work is to build the Kingdom of God in this world so the whole world can be united, all people can help each other, and there will be an ideal world. By emphasizing that his work is not working for himself, but for the nation and all mankind, Moon plants pride that they have joined and escaped the selfish modern world. Moon is an instrument which gives them a great dream of saving the world. Therefore, everyone who meets Moon can have the illusion that he has sacrificed for the world, so they will obey Moon, even to death. Moon sweetens his words with the slogan of saving the world, building the Kingdom of God in this world and this is his favorite plea.

Sometimes Moon uses another method to appeal to his followers, which is asking for a strict moral code. Moon keeps asking his followers to sacrifice themselves for other people, to love parents, neighbors, to keep pure.

> You must bring people from three generations (four including youself). Grandparents, parents, your own couple, and your children after the blessing. Until you can love people of three generation, you cannot enter the Kingdom of Heaven. You should respect your grandparents and parents more than yourself. Then you teach your children to do the same. 54

> After studying the Divine Principle, you must not commit adultery again, you have no way to be for-

> given of that sin. Especially the blessed couples--you must keep yourselves pure.
>
> Chastity and keeping pure is the greatest thing in our group. In the outside world, even in public places such as the park, they do just anything in this country. This can not be allowed in God's sight. In the future, our young people have to do something about that. We have to revolutionize this society, we must go beyond this or else the new world cannot be brought about by our hands. I am very strict on this and I am going to punish any mistake committed between male and female, because I am teaching the very principle of how to be pure--not to commit mistakes.
>
> . . . . As I said before, it is more than murdering. If you murder, you kill one person, but by doing this thing you are killing your descendants. 55

Every new members who joins the Unification Church can see and feel this kind of new order from the life of the Moonies. This is one of the attractive points of the Unification Church for the young who have been dissatisfied with their previous lives.

Training Methods

An effective method for enlarging the group is the key members training propgram. The Unification Church has many training centers in Korea and the United States for their key members from Korea, Japan, and the United States. In this training, absolute obedience and absolute sacrifice is demanded forcibly, and no one may express any complaints.

Throughout the training session, all members are cut off from the outside. There is a very tight schedule so there is no time to think anything except Moon's thoughts.

There training has many hours of lectures, self-criticism within each group, prayer hours in the name of Moon, and fund raising. Mary Hicks explains her experiences:

> Freedom of religion and freedom of speech are actually not allowed in this movement. . . . . During the initial indoctrination and re-education you are cut off from all outside input including radio, TV, parents, newspapers, and all books except the Divine Principle. 56

Barkeley Rice, the senior editor of Psychology Today wrote:

> The charge of "brainwashing" deserves attention. Much of what happens to Moon's converts during the weekend and weeklong initiation workshops does follow the classic steps of brainwashing: Isolating them from all past and outside contacts, surrounding them with new instant contacts, comrades, and a new authority figure; wearing them down physically, mentally, and emotionally; then "programming" them with new beliefs and pressuring them into total commitment. 57

Ann Gordon was twenty-seven when she was deprogrammed after spending two and one half years within Moon's movement. She said:

> They tried to find something to get me to respond. It was a stuffed animal, a tattered rabbit I had as a child. I was putting a wall around myself. I was in a mental cocoon. It was like being in a trance. I had completely cut off any feeling. I realized the indoctrination we had cut off the feelings for so long. They were directed to Moon and the Church. I had memorized thought. I had become spiritually isolated. . . . . The whole thing was horrible. Just horrible. 58

Moon pours his thoughts into the trainees' minds again and again. The words are covered with sweetness of "save the world," "for God," and "to build the Kingdom of God in this world." Even if some trainees feel some resentment

against Moon's words, the atmosphere of the training sessions squashes this and almost everyone of the trainees feel guilty and disgraced because of their errors in the past. So at this movement, they think Moon's words are God's words. The repetition becomes an illusion, they go into the state where all words of Moon are words of God and all other words of Satan.

The distinctive elements of Moon's training methods are:

1. It is a strict training which demands absolute obedience and absolute sacrifices.
2. It is training which is cut off from all outside influence and demands talking and thinking only about Moon.
3. Under the slogan "To save the world, to save the nation, and for the sake of God" every trainee is forcibly demanded to serve and follow Moon only.

How could this kind of harsh training be done to the young generation in the United States? There is no answer in American thought, but there is in the oriental philosophy of Yin-Yang. The American young generation has had too much freedom and, so much that Yin begins to change into Yang. In other words, the point of extreme Yin is the point of the beginning of Yang, or the point of extreme Yang is the point of the beginning of Yin. According to this Yin-Yang philoso-

phy, the young generation has too much freedom which means they are seeking another freedom--ascetic life. This is the easy interpretation of the Yin-Yang philosophy and Moon knew it well. How could the young people follow that kind of strict training? Becuase they want it to balance too much freedom in their past.

Moon's Philosophy about His Politics

In Korea and America, Moon is supposed to be a politician. And really, Moon speaks politically many times.

> If one team each of forth members will be stationed in each of the fifty states, that means two thousand people. In the future, in each state, four mobil units will be an ideal number. That means 160 in each state and 50 states, 8,000. If that number of members are working, we can do anything with Senators and Congressmen. We can influence them. Even Senators representing that state will have to beg for help from our state representative. 59

Another time, Moon stated:

> Separation between religion and politics is what Satan likes most. But I am not going to send you into the political field right away, but later on when we will be prepared. If we multiply the people by planting God's love in their hearts, they are naturally going to come to us. We can rule them with love. If we have 500,000 members all over the country, under one command from the Master, if they are told to come and live in New York, what will happen? Upon my command to come to live in the Unification Church to the Europeans and all over thw world, wouldn' they obey me? Then, what would happen? We can embrace the religious world in one arm and the political world in the other. With this great idealogy, if you are not confident to do this, you had better die. 60

Moon said it is satanic to separate religion and politics. Moon does not want to think of separation of religion and politics. Therefore, Moon's religious act is also a political one. The President of the Presbyterian Theological Seminary of Korea, Dr. Jong Sung Rhee, indicated that "the Unification Church movement is a religious movement certainly, but strictly speaking they have political actions in their movement and this is the reason why the Unification Church occupied the attention of others." 61 Berkeley Rice wrote:

> Since he arrived in America, Moon has continued to mix politics with his religion. The church has a political affiliate in Washington D.C. called the Freedom Leadership Foundation dedicated to "ideological victory over communism in the United States." The FLF's rallies, seminars, lectures and publications stress American's moral obligation to military and economic support for General Park's government in Seoul. 62

Berkeley Rice and Dr. Jong Sung Rhee both agree on the same point that Moon's religious action is also a political one.

One of the greatest points of interest in the United States is whether Moon has any connection with the Korean Government. There have been articles in the New York times that strongly insist that Moon has deep connections with the Korean Government and the Korean C.I.A. According to a report by Mr. Fraser, a member of the subcommittee on international organizations has been investigating the operations of the Korean CIA in the United States, the Unification Chur-

ch has organizations which conduct political propaganda activies. The so-called Freedom Leadership Foundation and the Korean Cultural and Freedom Foundation, are devoted to improving the image of South Korea in the United States.

The South Korean Government reportedly gave one of Moon's companies the right to build a factory for the exclusive manufacture of M-16 rifles under license from Colt Industries as part of the American program of military assistance. Robert Roland, a United Airlines pilot and an acquaintance of Colonel Pak (Moon's translator), says that the Colonel told him that he was an assistant military attache at the South Korean Embassy to act as a liaison between Korean Intelligence and that United States Intelligence Agencies. In 1970, Kim Dong Jo approved of Colonel Pak sending a message from Washington to Seoul through a cable channel that goes only to the President, the Foreign Minister, or the Head of the Korean CIA. But colonel Pak and the Unification Church strongly denied these statements.

Ex-Korean CIA Head, Kim Hyung Wook, asserted Moon and Pak Bo Hi (Colonel) had worked in the KCIA. Kim indicated that Moon's work had not been of much worth to the KCIA, although Moon was considered a valuable source of propaganda for President Park.[63] So, it is clear that Moon worked

for the KCIA, but we do not know what kind of work he did.

There are many concepts in the Unification Church theology to support the Korean Government.

1. According to Moon's theology, Korea is the second Israel, the communist world is the Satantic world. The Democratic world is God's world and Korea is the very country between these two. To support Korean means to support God's world and to help the Korean Government means to help the Unification Church. Therefore, it is inevitable that the Unification Church must help Korea, so Moon's words are filled with Korean nationalism.

2. Anti-communism is the first policy of both the South Korean Government and the Unification Church.

Moon's support of Nixon during the Watergate dispute is typical of his political action in the United States. Moon met Nixon when the Unification Church members demonstrated in support.

Moon has good reason to be supported and to be protected by the Korean government through the anti-communist movement there. Moon is a man who can import political power in his religious movement and who can use the political background for his purpose.

Moon worked to influence Senators and Congressmen in the United States and he spent from $50-60,000 on this.[64] Moon sent courteous letter to the Senators and Congressmen

to invite them to a banquet during his "Day of Hope" in every state which can be interpreted as an effort to import political power for his religious movement.

Moon professed to love Nixon, he demonstrated for the former president, he took full-page ads in major newspapers to support Nixon, but this was not for Nixon, but only for his movement to have the backing of a president for his movement.

Moon is a political and a religious man. But his politics are used for political power for his movement and it is different from the general sense of the word, "Political".

The Definition

Anti-Moon's Definitions

According to the Jesus Korea holiness Church General Assembly "The Holy Spirit Association for the Unification of World Christianity is the Evil Spirit Association for the Unification of World Mythmania."[65] Eight other assemblies--The Assembly of the Young Men in the Conservative Denomination, the Student Association of the Korean Theological Seminary, the Jesus Presbyterian Church of Korea, the Assembly of the Evangelical Women Association of Korea, the Student Association of the Presbyterian Theological Seminary,

the Student Association of the Taehan Theological Seminary, the Association of the Evangelical Young Men of Korea, and the Movement of Evangelical Students of Korea--issued a joint statement: "The Unification Church is not Christianity, and the Founder of the unification Church the "self-called Reverend" Sun Myong Moon is the founder of "group-fornication" and an imitation Jesus" (See Appendix 4.).

In June 1975 when the Unification Church announced their celebration of the "Day of New Hope" in Seoul, Pusan, Daegu, Kangju, Daejon, Jonju, Chongju, and Incheon, seventeen mainline Protestant denominations in Korea issued a statement that the Unification Church is not Christian and is related with immorality (See Appendix 5.).

There are many anti-Moon groups in the United States led by outraged parents of Moonies and ex-Moonies. They say there is only a dark side to the Moon cult. They contend that Moon has stolen their children, "brainwashed" them into embracing his quasi-Christian doctrine, and that he lives lavishly off their labor while enjoying the taxexempt status of a church and the First Amendment rights. [66]

"This is no Church and Moon is no passing Guru," contends Daphne Green of Ross, California whose 19-year old daughter has been a member of the Moonies for two years.

> I believe it is a political movement and one that poses a grave threat to our country. He himself says

> he will "conquor and subjugate the world" and I think he believes it. I don't think Moon lies. He's just so outlandishly truthful that nobody believes him. 67

Another example comes from miss Gorden, who working for her Ph. D. when she joined the U.C., "It was like I came up from the bottom of a dark well." "The Unification Church is an autocratic, totalitarian system. It encompasses religion, politics. It's a total way of life. And it is a moral system that has nothing to do with the truth. I'm just sorry I had to spend two years of my life like that." 68

Mary Hicks studied about the Unification Church and their teaching for more than three years. She wrote:

> After studying all the major religions of the world, the Divine Principle appears to be a collection of ideas taken from several different religions. It consists of a number of Hindu concepts concerning the pathway to perfection and a great deal of spiritualism. Numbers plan the process and development of history methematically. An attempt has been made to relate oriental psychology to Christianity by working it into the framework of Rev. Moon's interpretation of the Bible and history. . . . This movement claims to be against Communism and materialism because they believe in God, but its structure is totalitarian and utopian society, pure bloodline, arranged marriages, a chosen super-race of people. Its strategy is very much the same as Hitler's attempt to take over the world, and Mao's Communists that took over China. . . . In Rev. Moon's Male and Female Relationship paper, it says even to hold hands or be alone with someone of the opposite sex is wrong. It is a sin even to look at a person as if you had any desire to be alone with them. Moon and his movement emphasize purity and sacrifice of oneself. 69

The Commission on Faith and Order of the National Council of Churches in the United States declared: (See Appendix 6.)

1. The Unification Church of Rev. Sun Myong Moon is not a Christian Church.

2. The professions and teachings of the Unification Church are incompatible with Christian belief.

3. Divine Principle teachings on the nature of the Trinity are erroneous.

4. Mr. Moon's revelations are not more authoritative than the Bible, therefore his theory of salvation and the fall are very far from Biblical teaching.

This is the first-- and will be the last--official statement of the National Council of Churches of the U.S.A..

All anti-Moonies agree that the Unification Church is not a Christian Church. In Korea, the immorality of Moon is emphasized and in the United States, the politics of the U.C. are critisized very much. Korean statements do not mention the Unification Church's political color, but all the American ones do.

Self-Definitions

There are many definitions of the Unification Church by Moon himself and some of their faculty members. First, Moon's definition:

> To develop the truth of God and the providence of God, the Unification Church was formed. The spirit of the Unification Church is to sacrifice the individual to find the family, to find the tribe we sacrifice the family, to find the nation we sacrifice tribe, and to find God's word we sacrifice the nation; this is the role of our church. Now our Unification Church is active all over the world. . . . Our movement is not to sacrifice the individual, family, tribe, or nation for the benefit of the Unification Church, but to sacrifice ourselves for the benefit of the whole nation and for

other churches.[70]

According to the statement by Neil Albert Salone, President of the Unification Church of America, the Unification Church is a faithful and good Christian Church (See appendix 7). The problems and harm of the Unification Church are just at this point. The Unification Church has two faces at any time, just as many other pseudo-christain cults do. The outside face is just the same as the general Christian church, but the inside face is very different.

Ken Sudo, formerly director of training for the Unification Church of Japan and now at Tarrytown, teaches the Unification Church is different from the Christian church.

Since the Unification Church has two sides, there are two definitions: one for outsiders and one for themselves. Salone's statement is for outsiders Sudo's is for insiders.

My Definition

Moon established his theory through a synthesis of oriental Yin-Yang philosophy, the theories taught by Baik Moon Kim, and Moon's own knowledge including his electrical and philosophical knowledge.

Moon established his church in Korea when the Korean Society was in disorder resulting from the Korean War. The concept of "unification" and the theory of the fall and the

theory of restoration are the main axioms of the Unification Church theology. And these are all very similar to the main doctrines of Baik Moon Kim.

"Unification" is Baik Moon Kim's word. He used it many times in his book" the Sung Sinsin Hak (The Theology of Holy Spirit). When Moon established his church, he named it the "Holy Spirit Association for the Unification of World Christianity" which shows Moon's thought came from Kim's theology. Moon, however, insists that he became the same as God after he found the theory of the fall and restoration. [71]

Moon and the Unification Church moved to the United States after Moon found that there was a limitation in growth of his church in Korea. At first he opened his eyes to Japan, Taiwan, and Europe. On the basis of the experiences learned there, he moved to the United States. Moon started his work with the slogans of "Save the USA," "Save the whole world," and " Work for God, Live for God, Die for God". Moon approached the younger generation and had good response so he made a decision to move his central power to the United States.

Then who exactly is Moon and what is the Unification Church? Moon is a not a minister or a missionary. He calls himself "Reverend," but this is a self-ordained title. Moon is a businessman rather than a religious man--an intelligent one who can use religion, politics and chance to support his

own aim.

The Unification Church theology is a synthesis of Kim's and Moon's own Biblical interpretation on a framework of the oriental philosophy of Yin-Yang.

When we look at Moon as a businessman, he looks like a religious man and when we look at Moon as a religious man he looks like a politician. This means that Moon wanted to unify all the matters of the world-religion, culture, politics, western philosophy, and oriental philosophy--into Unification Thought.

Moon has many different names. Sometimes he is called "Father, True Parent." Other times, he is "Master," The Lord of the Second Advent," or "Reverend Moon." No one can say exactly who Moon is, because he has so many faces. It is true that Sun Myong Moon is the man who has the ambition of unifying all religions and all philosophies into his own thought.

The Unification Church is not a Christian Church for the following reasons:

(1) The Unification Church denies the God of Christianity which the Holy Bible teaches us; it has another god of polarity of Yin and Yang, which came from oriental philosophy, not the Bible.

(2) The Unification Church denies the Christ of Christianity which the Bible teaches us, but insists that Jesus

failed in salvation and Jesus is not God.

(3) The Unification Church denies the Holy Spirit of Christianity which the Bible teaches us, and insists that the Holy Spirit is the bride of Christ and the Holy Spirit is a female god.

(4) The Unification Church denies the Trinity of Christianity which the Bible teaches us, and insists on three trinities of its own. The Ideal Trinity is the unity of God, Adam, and Eve but this was broken by Satan. The trinity of Satan, Adam, and Eve was formed through the fall of Adam and Eve. The trinity of God and the Lord of the Second Advent and the wife of the Lord of the Second Advent was formed by Sun Myong Moon and his wife.

(5) The Unification Church denies the perfection of salvation on the cross by Jesus Christ which the Bible teaches us. It insists that the cross completed only half of salvation--spiritually, but not physically.

(6) The Unification Church denies justification by faith and the grace of God of Christianity, which the Bible teaches us. It insists salvation can be completed partially through one God and partially through the fulfillment of man's part of the responsibility.

(7) The Unification Church denies the Christian theory of the fall and original sin which the Bible teaches us. It

insists that the fall of man is the fornication of Satan and Eve so all human beings come from Satan's bloodline.

(8) The Unification Church denies the physical resurrection of Christianity which the Bible teaches us. It insists on the metempsychosis theory of Buddhism.

(9) The Unification Chruch insists that the Second Coming of Jesus will happen in Korea, will come with flesh just as we are and should come around the end of world War I.

(10) The Unification Church insists that Sun Myong Moon is the Lord of the Second Advent, that he is the Messiah.

(11) The Unification Church has only one bible, the Divine Principle. The Holy Bible of Christianity is only a textbook of truth to support the Wonrikangnon.

Chapter 5

CONCLUSION: THE COUNTERPLAN TO THE UNIFICATION CHURCH

The Unification Church is free to propagate its ideas and to interprete the Bible by its own method and for its own needs and they claim that they are the true Christians. Therefore, it is important for us to study what the differences between Christianity and the Unification Church are and to support criticism that the Unification Church is not Christian. Therefore, I have examined the Unification Church as follows:

Chapter 1, the general understanding of the Unification Church and the framework of the Unification Church in Yin-Yang philosophy; Chapter 2, the Unification Church's theory in light of the Bible; Chapter 3, the Unification Church's theology in light of Christian doctrine and theology; Chapter 4, the reality of the Unification Church. Now it is time to draw a conclusion of my study. In the conclusion, I will discuss the following:

1. The influence of the Unification Church on this society.
2. The prospects of the Unification Church; and
3. The counterplan to the Unification Church.

Influence of the Unification Church on Society

It is very important to find what part of the body is affected and what kind of disease a patient has when they are sick. If someone has a serious disease, but does not know about it, then there will be no way to be treated. But if he knows about his illness, then there will be a way of treating it.

The influence of the Unification Church on this society, it can be said, has given us a chance to find the diseases of our churches and our society. There are many religious and intellectual persons who have been deeply concerned with the matter of corruption of morals in both Korea and America. The founder of the Unification Church, Moon, proclaimed that he came to the United States as a doctor to treat this disease.[1] When Moon began his Unification Church movement in Korea, he pointed out the corruption of the churches and society many times. Through these statements we have had a chance to look at our churches and our society.

As I have already mentioned, the reason why the Unification Church Movement came and spread into the American society is that our churches and society were sick with disease and corruption. The growth of the Unification Church means that the established churches did not become aware of

their disease.

The Unification Church has given us problems and also stimulated our thinking. The Unification Church has caused confusion in our churches and in many families. In the process of growing, the Unification Church has tempted many Christians into its membership. The Unification Church invited many pastors and other church leaders to their conferences, to the so-called "Meetings of Public Hearing about the Divine Principle" with full support of transportation, food and lodging. Through these meetings, the Unification Church has tried to disrupt the established churches. The Unification Church has had many kinds of meetings such as "The Seminar of Christian Thought," "The Consolation Meeting for the Bereaved Family of a Martyr," "The Roundtable Conference of Christian Elders," "The Seminary for the Study of the Churches," and "The Reunion Meeting of Retired Pastors."

The Unification Church tries to teach the Divine Principle and their philosophy to college students, and from the results of this teaching, many students left their school and joined the Unification Church program.

In Korea, through the Meetings of Anti-Communist Lectures, and in America through the movement of "Help Nixon," the Unification Church rushed into politics under the name

of religion. The Unification Church mobilized all Moonies to their fund raising efforts in the street.

These kinds of Unification Church programs created many problems in churches, families, schools, and in society and the world as a whole. There are arguments everywhere over the Unification Church and it has became a critical issue in Korea, in America, and in the world. There have been many anti-Moon demonstrations.

In the United States, there are many examples of young men and women who took drugs and had drinking problems, and now have overcome these problems in the Unification Church. What is the influence of the Unification Church on this society? The Unification Church has caused us problems but it also gave us the chance to look at ourselves and to discover the problems in our churches and in our society.

Future Prospects of the Unification Church

The Unification Church will strengthen its mission work in America more than Korea. There is some evidence that it can be diagnosed life this.

Sun Myong Moon has an immigrant visa to the United States. According to Korean law, it is very difficult to work publically in Korea if one has an immigrant visa of another country unless he gives up the visa officially.

The Unification Church has many training centers in each state and much property throughout the United States.

Until early 1977, the Unification Church did not try to do mission work with the Korean people in the United States. But the Unification Church began a series of "Meetings of public Hearings about the Divine Principle for Korean-Americans" and advertised its Divine Principle through the Korean newspapers published in America.

The Unification Church has its seminary in New York. So, it looks as if the Unification Church is strengthening its mission more in America than in Korea. Now the Unification Church is the target of criticism in the mass media so it is keeping silent, but soon it will begin its mission work strongly through the center in San Francisco for the west, Chicago for the mid-west, and New York for the east.

Moon has said that some day all people of the whole world will be members of the Unification Church. But it appears heyday of the Unification Church is over.

According to Moon's plan, 1981 is the time for finishing the third seven years' course, and after that the Unification Church will have the power to fight and win over the communist world. [2]

But, it looks as if the Unification Church has come to its limit because it is strongly criticized everywhere and many religious leaders know about the falsehood and

danger of the Unification Church. It is possible to deceive people a little while, but it is impossible to deceive people always. The Unification Church movement will not stop and will not vanish. When the Unification Church Movement began in Korea, Moon was arrested by the police on a charge of group sex and the media disclosed the reality of the Unification Movement. It looked as if the Unification Church Movement was finished, but it overcame that failure and had another start through the anti-communist movement. The Unification Church has a history of pretending to vanish.

The Unification Church will continue even after the death of Moon himself. Moon is the founder and master of the movement, but he has opened the door which will enable the Unification Church to continue without him.

The Unification Church married three couples on March 21, 1960; the day is now celebrated annually as the Day of the Three Children's Marriage. The Unification Church also celebrates the birthdays of Moon's sons.[3]

According to Unification Church doctrine, Moon's sons and blessed marriage couples and their sons have no original sin. Therefore, Moon has no original sin and his sons have no original sin and the blessed marriage couple and their sons have no original sin too. Therefore, even after the Master, Rev. Sun Myong Moon's death, it will be possible

possible that one of these sinless sons or sinless leaders can be seated in Moon's place and continue the Unification Church movement.

But it is a plain fact that Sun Myong Moon, 60 years old in 1980, is a very healthy and courageous man. As long as Moon is alive, the Unification Church Movement will continue in Korea and in America, but it looks as if there will be controversy within the Church itself since the leaders want the properties of the Unification Church. The reason why it looks so is that Moon has so much properties in all the states and in Korea and other nations.

It is very possible that the Unification Church will change its official name. There are many examples of pseudo-christian cults changing their names when they become sharply criticized. In Korea, some leaders of the Unification Church call their movement the "Interdenominational Movement," and the Unification Church in Korea publishes a monthly magazine, Chogyopa (Interdenominational).

The Unification Church has many front organizations for its needs, and it is possible to change the name of the Unification Church into one of these when they face real problems.

When the lamp is lit, the darkness will disappear, but when the lamp is not lit, there will be darkness. If the

established churches do not stand on truth strongly and can not show the way of truth to the world, then the Unification Church Movement will spread further and further. Therefore, it is very important to make a counterplan to the Unification Church.

The Counterplan

The Educational Counterplan

It is possible to tell and teach about the Unification Church Movement, why the Unification Church is not a Christian Church, and who Moon is to all the established churches. In many cases, people become confused that the Unification Church is one of the Christian churches, so it is very easy to join the Unification Church without really knowking what it is.

All pastors must have a better knowledge of what the Unification Church is and I hope this dissertation can contribute to this. It can show all pastors the reality of the Unification Church in the light of the Bible and Christian theology. We have many books and articles about the Unification Church, but most of them criticize the Unification Church from a general point of view or just in part; therefore, I wrote this to show the full picture of the

Unification Church Movement.

It would be helpful to have several seminar programs by denominations at the local level. The Unification Church has its training center in each state, but we do not have any counterplan in our established churches.

Every church must teach its congregation what the Unification Church is. It is important to have a committee to make counterplans and to study about the Unification Church in each denomination of the established churches.

The Biblical Counterplan

The Unification Church Movement can "grow" within the crack of the established churches. The Unification Movement shows us that the established churches are sick. But if we treat our disease by ourselves then there will be no problems due to the Unification Church. But how can we treat our disease by ourselves?

Go back to the Word of the Bible. The success of the reformation through John Calvin and Martin Luther was a reformation of authority of the Bible rather than the authority of man. But since the Protestant Reformation, the Bible has been torn to ribbons by the philosophy of man and through radical theology. Therefore, theology lost its authority from the Bible and through this process the power

of the word of God has become weaker and weaker and the power of the churches has declined. The Church has lost its answers for today's society.

The way to overcome the Unification Church Movement is to go back to the word of God, to the Bible, and strengthen the churches by the word of God.

Go back to Jesus. When the churches did not teach Jesus, but rather morality, and the churches did not proclaim the word of God but justice, the churches lost Jesus and also morality and justice, and the churches met imitations of Jesus here and there. Jesus is the only way, the only truth, and way for justice and morality.

During the first age of the Korean and American church, they did not have theology but had only Jesus and the power of the Holy Spirit. They did not mentioned justice as much as now, but the church and Christians were the symbols of justice in society.

Now we have more churches and many more members than the churches of the first age, but Jesus has been painted with human philosophy and theology, therefore, the church has lost its original face of Jesus and the original power of Jesus. And this is the crack in which pseudo-christianity can grow. To return to Jesus is the way to strengthen the churches and to overcome all pseudo-christianity.

Each one must begin to go back to Jesus and the Bible. Going back to the Word of God and to Jesus can not be done by someone alone but must be started by each one of us. The modern age asks for a united power to create a movement, but this united power can not be united when there is not one to start it.

Every pastor and every Christian must go back to Jesus and to the Word of God as soon as possible. If we do not do this, there will be a hundred more imitation Jesus' rising here and there. Only through the Second Reformation of Christianity, which is to go back to Jesus and the word of God and move away from the theology and philosophy of the modern age, can we overcome all the heresies including Moon's movement.

The word of God does not speak about the Unification Church or Moon as the Messiah.

The Practical Counterplan

Yamamoto wrote that our trying to eliminate Moon's movement is merely taking aspirin for the headache-symtoms of an oncoming stroke. Yamamoto says, even if we could succeed in banishing Moon from the face of the earth, another messiah could soon rise up to take his place, unless the basic problem is treated. [4]

And Yamamoto pointed out that this basic problem is sin.

According to Yamamoto, if we want to overcome the cults, we have to resolve our sin through faith in Jesus Christ. [5] Ronald Enroth wrote about the counterplan of the U.C. in his book Lure of the cults. He mentioned deprogramming, but according to his opinion, in the case of deprogramming there should be questions raised about who decides which groups are indeed "cults".

He wrote,

> Still, one of the best protections against the possibility of cultic involvement is a strong, supportive, loving family in which communication is open and honest and in which children develop early a positive self-image and a healthy sense of autonomy. A secure young person who thinks for himself and yet values and accepts advice from adults is less likely to feel the need to search out a rigidly authoritarian group for direction. Parents who listen to and relate to a young person as an adult-in-the making will win the confidence of their children. [6]

According to Enroth, having a good relationship between children and parents is the key to protect the possibility of cultic involvement, and Christopher Edwards agrees with this opinion. Christopher Edwards wrote the book Crazy for God, and shows us how he joined the U.C. and how he was brainwashed and how he was deprogrammed, along with exposing the reality of the U.C..

Edwards summarized in three points the reasons why cults are growing?

1) The recent development of technology to influence and control the mind.

2) Young generations generally distrust the society and they rebell against the over-emphasis on science and technology.

3) There is a basic lack of support for young adults from families and institutions.

So Edwards writes;

> "We must inform young adults not to be so naive as to readily and uncritically accept promises of instant bliss and absolute knowledge. We must help them to value themselves and cherish their ability to think responsibly.8

Uncritical acceptance of young adults in families, is one way to protect them from cults and this is also a counterplan to the U.C.

The result of written inquiries to the 68 anti-Moonies in Korea are as follows:

(1) The Unification Church is a heresy: 68 (100%)

(2) Why the Unification Church is a heresy?

a) Because the U.C. doctrine is wrong in the light of Christianity: 49(72%)

b) Because the U.C. is an immoral group: 7(10%)

c) Because the U.C. is a business group, not a Christian church: 3(4.4%)

(3) Why the U.C. emerged and was able to grow?

a) Because the established churches and society were not healthy and are not in order: 49(72%)

b) Because it's doctrine is a rational one: 1(1.5%)

c) Because the U.C. used political and economic power: 8(11.7%)

d) Because it is a degenerate age now: 9(13.2%)

e) Because the structure of the faith in Korean Christianity has the element of shamanism: 3(4.5%)

(4) What is the counterplan to the U.C.?

a) Christians and the established churches have to stand on the Biblical truth: 57(85%)

b) To expose the reality of the U.C.: 23(33.8%)

c) To make the counterplan, not individually but through the denominations: 2(2.9%)

d) To adequately teach christian doctrine to Christian believers: 3(4.4%)

e) Clergies have to awake: 2(2.9%)

f) It will disappear naturally: 2(2.9%)

g) To break the connection between the U.C. and political power: 2(2.9%)

h) To boycott the merchandises which is made by the U.C.: 1(1.5%)

According to these results, the U.C. is really heresy and the reason why the U.C. could grow is that the established church and the society was not (and is not) healthy, and the

counterplan to the U.C. is that christians and established churches have to stand on the Biblical truth.

In other words, if the church and society would stand healthy there would be no place for the U.C..

In Conclusions,

The U.C. movement was able to emerge and grow through the broken minds, broken families broken order, and broken churches.

We should remember one young man's words:

"I was accepted, so I accept the U.C.".

To protect our children and our neighbours from the U.C.:

(1) In the family, we must inform young adults not to be so naive and accept them uncritically and keep trying to have good relationship with each other.

(2) In society, Christians must obey the word of God, to let people know what the Christian life is.

(3) In the Church, we have to teach the Bible and Christian doctrine more eagerly, to let them know what the meaning of life in Jesus Christ is.

(4) Individuals, must train themselves to sacrifice for other, to love others, to pray, and to confess our sins daily.

The moonies obey Moon's words even though they are not truth, but we have real truth, the Bible.

To obey the truth, is to follow Jesus in everyday life, that is the best way to overcome to the U.C. and other cults. I had presentation this dissertation on November 17, 1980 at the Korean Mission Church, 515 So. 312 Street, Federal Way, Washington 98003, in front of three theologians and three lay leaders. (Jong-Won Kim, Th.D., Ben Chunho Song, professor of Faith Evangelical Lutheran Seminary in Tacoma, Nam Sik Chung, professor of Faith Evangelical Lutheran Seminary in Tacoma, and lay leaders, elder Andrew Lee, elder Daniel Won, and elder Myoung Whal Kim) They evaluated as appendix 8 and suggested as follows:

(1) To publish this dissertation in English and Korean.

(2) To overcome to the U.C. our Christians have to awake and have to obey to the Bible.

NOTES

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APPENDIX 1

Front Organizations

1. The Unification Church
2. Project Unity
3. One World Crusade
4. International Cultural Foundation
5. International Federation For Victory Over Communism
6. Collegiate Association For The Research of Principles
7. Freedom Leadership Foundation
8. The Rising Tide--Publication of the Freedom Leadership Foundation
9. Rising Tide Bookstore--Washington, D.C.
10. World Freedom Institute
11. Little Angels of Korea
12. Little Angels Korean Folk Ballet
13. Professors Academy for World Peace
14. Unification Church of New York, Inc.
15. Unification Church, International
16. National Prayer and Fast For The Watergate Crisis
17. Unified Family
18. International Re-Education Foundation
19. The Weekly Religion
20. The Way of the World
21. Tongil Seigei Monthly

22. Tong Il (or Tongil) Industry Company
23. Il Wha (or Il Hwa) Pharmaceutical Company
24. Il Shin (or Il Shin) Stoneworks Company
25. Tong Wha Titanium Company
26. American Youth For A Just Peace
27. Sun Myong Moon Christian Crusade
28. Korean Folk Ballet
29. New Hope Singers International
30. Committee For Responsible Dialogue
31. Day of Hope Tour
32. Unification Thought Institute
33. Unification Church of America
34. International Conference on Unified Science
35. Council for Unified Research and Education
36. D. C. Strieders Track Club
37. International Pioneer Academy (San Francisco)
38. International Ideal City Project (S.F.)
39. Korean Cultural Freedom Foundation
40. New Education Development Corporation
41. Center for Ethical Management and Planning

APPENDIX 2

Korea Times--February 6, 1977

Page 1

Amounting to W5,900 Mil.

5 Staffers of Ilhwa Co. Held for Tax Evasion. A special investigation team for the National Police Headquarters yesterday arrested five staff members of Ilhwa Pharmaceutical Co., a famous insam (ginseng) tea maker affiliated with the Unification Church led by Rev. Moon Sun Myong, on suspicion of large scale tax evasion.

NPH (National Police Headquarters) sources said church leader Moon who is chairman of the company was found not involved in the tax evasion amounting to 5,900 million won.

Company president Kim Won-Pil, who is now staying in Japan, was booked by police. He and the five staffers under arrest will be prosecuted under the Additional Punishment Law for Specific Crimes, which provides heavy penalties for tax evasion and other felonious offenses.

Arrested were managing director Hong Song-Pyo, 40; production division cheif Oh Yun-Song, 37; production section chief Hong Sun-Gun, 32; director for accounting Lee Su-Gyoong, 44; and Hwang Suk-Ja, 33, accounting section chief. Church leader Moon is now in the United States.

Police said the company, since it started production of insam tea in 1972, evaded 1,000 million won in taxes by falsely reporting to the tax authorities about the amount of raw insam used for tea manufacturing and dodged 4,900 million won in business and income taxes by other means.

The company allegedly evaded 1,100 million won in taxes by making false reports on capital increase and another 400 million won by disguised distribution of stocks.

Investigators said the company also bought real estate in the name of company staffers and took it over in the form of donations by the false owners, thus evading 900 million won in taxes. Another 1,000 million won in taxes was evaded by means of disguised donations to affiliated foundations, according to the NPH. Details of the tax evasion methods were not avilable.

In addition, the company has to pay 1,500 million won to the tax office as forfeiture for tax evation.

Besides the tax evasion, investigators said, the company bought 40,000 kilograms of insam from growers without official examination, which is illegal.

Managing director Hong separately accused of having embezzled 30 million won from company incollaboration with an accountant, who was not identified.

Hong is also alleged to have made false reports on his private loaning of 26 million won when the government

froze all private loans under a presidential decree on August 3, 1972.

APPENDIX 3

The Unification Church
Directory of Centers

International Headquarters
Mr. Young Whi Kim, President
71-3 1st Ka, Chungpa-Dong
Yongsan-Ku
Seoul, Korea
42-6264 (Office)
42-3674 (Headquarters Center)

National Headquarters
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Mr. Keith B. Cooperrider,
Executive Assistant
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Publications Department
Mr. George Edwards, Director
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Washington, D. C. 20012
(202) 722-0968

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Training Center
Mr. David S. C. Kim,
Executive Director
One World Crusade
Mr. Takeshi Furuta,
Director of Training
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(914) 631-3655
Japanese Cottage
(914) 631-7430

Barrytown Training Center
Barrytown, NY 12507
(9140 745-6881

Freedom Leadership Foundation
Mr. Neil A. Salonen, President
Mr. Dan G. Fefferman, Secretary-General
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(202) 232-8125 (Staff Residence)

NOTE: Addresses below are for Regional Headquarters. Regional Directors will be in New York for the Madison Square Garden Campaign through 9/18/74.

Region #1
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Region #2
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Seattle, WA 98105
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Region #3
Mr. Hugh Spurgin--Reg. Dir.
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Minneapolis, MN 55408
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Region #4
Mr. Philip Burley--Reg. Dir.
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Boulder, CO 80302
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Region #5
Mr. Perry Cordill-Reg. Dir.
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St. Louis, MO 63108
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Rev. Martin Porter--Reg. Dir.
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Region #7
Dr. Joseph Sheftick--Reg. Dir.
1365 Connecticut Ave., N.W.
Washington, DC 20036
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Region #8
Mr. Ken Sudo--Reg. Dir
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(312) 274-7441

Region #9
Rev. Teddy Verheyen--Reg. Dir.
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Philadelphia, PA 19131
(215) 879-9366
735-5420 (Office)

Region #10
Dr. William Bergman--Reg. Dir.
11 Ashford Terrace
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Alabama
Mr. Gary Fleischer--MUC

Miss Helen Chin--SR
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Mr. Barry D. Cohen--SR
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Arizona
Mr. Andrew Compton--Acting MUC

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APPENDIX 4

"THE UNIFICATION CHURCH (SELF-CALLED CHURCH) IS NOT CRISTIANITY. THE FOUNDER MOON SUN MYONG IS THE GROUP-SEX FOUNDER AND IMITATIVE JESUS OF SECOND ADVENT.

1. THE REALITY OF THE GROUP-SEX FOUNDER MOON SUN MYONG

The founder of the Unification Church, Moon Sun Myong is the imitative Jesus, the founder of group-sex, and the anti-Christ.

2. WHAT IS THE CELEBRATION OF THE DAY OF NEW HOPE?

They say there is only a hope to save this kind of chaos and inconsistent world in imitative Jesus Moon Sun Myong, and the day of new hope will start when Moon Sun Myong land his feet to the Seoul. So called the celebration of the day of new hope is impeached in the world now.

3. MASS-WEDDING CEREMONY COMES FROM THE DOCTRINE OF GROUP SEX.

CONCLUSION

The Holy Bible teaches us that Jesus Christ is the only the savior, the road, the truth, and the life of all mankind (John 14:6). We strongly ask to Seoul citizens that "Don't to be yielded temptation this heresy which try to tempt young generation through group sex.

The Unification Church is Not Christianity 100%, and the founder of the Unification Church is a founder of group-sex-religion and he is a imitative Jesus of the second advent. "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED, AND THY HOUSE." (Acts 16:31)

"THEN IF ANY MAN SHALL SAY UNTO YOU, LO, HERE IS CHRIST, OR THERE: BELIEVE IT NOT. FOR THERE SHALL ARISE FALSE CHRISTS, AND FALSE PROPHETS, AND SHALL SHEW GREAT SIGNS AND WONDERS; INSOMUCH THAT, IF IT WERE POSSIBLE, THEY SHALL DECEIVE THE VERY ELECT." (Matt. 24:23-24) WHICH IS NOT ANOTHER; BUT THERE BE SOME THAT TROUBLE YOU, AND WOULD PERVERT THE GOSPEL OF CHRIST. BUT THOUGH WE, OR AN ANGEL FRCM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." (Galatian 1:7-8) AMEN.

.JUNE 1975

THE ASSEMBLE OF THE YOUNG MEN IN THE CONSERVATIVE DENOMINATION
THE STUDENT ASSOCIATION OF KOREA THEOLOGICAL SEMINARY
THE JESUS PRESBYTERIAN CHURCH OF KOREA
THE ASSEMBLE OF THE EVANGELICAL WOMEN ASSOCIATION OF KOREA
THE STUDENT ASSOCIATION OF PRESBYTERIAN THEOLOGICAL SEMINARY
THE STUDENT ASSOCIATION OF THE TAEHAN THEOLOGICAL SEMINARY
THE ASSOCIATION OF THE EVANGELICAL YOUNG MEN OF KOREA
THE MOVEMENT OF EVANGELICAL STUDENT OF KOREA

APPENDIX 5

Listen To Carefully All Wise Brethren!

Don't be tempted and don't be cheated by Moon Sun Myong, founder of the Unification Church. Here we make clear reason why we object to the Unification Church.

1. THE UNIFICATION CHURCH IS NOT THE CHRISTIANITY.

A. The Unification Church is not Christianity but also it lead to confusion Christianity and our society.

B. The Unification Church is a group which worship Moon and which was established by Moon himself.

C. The Unification Church interpret the Christian theory of salvation Wrongly.

2. THE UNIFICATION CHURCH IS A GROUP WHICH DESTROY SOCIAL ETHICS AND SOCIAL MORAL.

A. The Unification Church insist that they unite whole world with the blood of Moon Sun Myong.

B. The Unification Church consider only the family that was established by their own theory and they deny our family, therefore this church destroy our family.

C. The Unification Church give our children damage to teach them good moral.

LET US WORSHIP AND BELIEVE ALL MANKIND'S SAVIOUR JESUS CHRIST, NOT TO BELIEVE A PERSON AS THE OBJECT OF WORSHIP.

JUNE 1, 1975

Jesus Presbyterian Church of Korea (Tong-Hap)

Jesus Presbyterian Church of Korea (Go-sin)

Jesus Presbyterian Church of Korea (Hap-Dong)

Jesus Presbyterian Church of Korea (Dae-sin)

Salvation Army of Korea

Christ Methodist Church of Korea

Christ Gospel Church of Korea

Christ Holiness Church of Korea

Christ Church of Assemble of God of Korea

Church of Nazarene of Korea

Church of God of Korea

Anglican Church of Korea

Jesus Methodist Church of Korea

Jesus Holiness Church of Korea

Church of Christ of Korea

Lutheran Church of Korea

Baptist Church of Korea

APPENDIX 6

Rev. Moon's Church Held Not Christian

(New York Times on June 26, 1977, on p. 28, section 1)

by

George Dugan

The Commission on Faith and Order of the National Council of Churches of Christ in the United States of America has declared that the Unification Church of Rev. Sun Myong Moon is "not a Christian Church" as it professes to be and that many of its teachings are "incompatible" with Christian belief.

The Commission--regarded by many church leaders as the nation's most representative organization of Christian theologians working together--comprises executives of 26 "mainline" Protestant, Eastern Orthodox and Roman Catholic denominations.

Its assessment of the Moon movement--a year in the making--is in essence a critigue of the theology of the Unification Church as set forth in that group's basic book, "Divine Principle."

While acknowledging that there were diversities within Christianity, the commission maintained that "certain

dimensions of Christian doctrine stand out in sharp detail as essential and indispensable to whatever may be called 'Christian faith.'" The report was issue Tuesday.

On Friday, officials of the Unification Church held a news conference at the group's headquarters, 4 West 43rd Street.

Moon's Book 'Erroneous'

They charged that the National Council commission had consistently "refused" to meet with Unification theologians "despite constant requests to get together."

Belief in Jesus as the Christ and belief in the Trinity of Father, Son and Holy Spirit were cited by the commission as being "essential to Christian identity."

However, according to the report, "Divine Principle" asserts that Jesus "can by no means be God Himself" and that Jesus was a "second God (image of God)." The commission added that "Divine Principle" teaching on the nature of the Trinity were "erroneous."

The commission emphasized that "this critigue does not in any way call into question the freedom of the Unification Church to exist and progagate its beliefs under the protection of the First Amendment of the United States Constitution."

Other Criticisms

Among other Moon teachings that contradict critical elements of the Christian faith, according to the commission's report, are the following:

Mr. Moon's revelations are more authoritative than the Bible.

Jesus, because he died on the cross, failed in his mission on earth and must therefore be supplanted by a second Messiah to be born in Korea.

The Jews were responsible for the failure of Jesus' mission on earth and the Jewish people's ignorance," "disbelief" and "stubborness" resulted in his persecution and death and placed them on the side of Satan.

Sin was transmitted to Eve through a sexual union with the mythical figure of Lucifer and she then transmitted sin to Adam through sexual union.

The principal author of the report was Sister Agnes Cunningham, professor of patrology at Mundelein (Illinois) Seminary and president of the Catholic Theological Society of America.

APPENDIX 7

A Statement By

Neil Albert Salone, President

Unification Church of America

January 12, 1976

On November 30 to December 4, the New York Daily News published a five-part series on the Unification Church which contains many serious distortions. This statement is our initial response to the general themes developed by the News.

1. Freedom of Speech and Conscience -- No Mind Control.

   SUMMARY: The Unification Church encourages freedom of conscience and freedom of speech. Under no circumstances does it desire any control over the minds of its members; anything to the contrary would be considered ungodly and self-defeating.

2. Concern with God-centered Values and Love.

   SUMMARY: Whatever change ensues in a member results from being encouraged to live a God-centered life, to examine one's personal values more carefully, and to learn more about how to give and receive love with God and all human beings.

3. Importance of the Family.

   SUMMARY: Members of the Unification Church are not encouraged to abandon their families. To the contrary, members are encouraged to love their parents, respect parental love, and understand the importance of the family as a building block of the ideal of the Kingdom of Heaven as envisioned in the Divine Principle.

4. Building the Strong and Helping the Weak.

   SUMMARY: The Church strongly encourages self esteem, self confidence, and self determination on the part of its members and leaders. No one is sought because he is expected to be a devoted follower out of guilt or weakness. On the other hand, no sincere person is turned away regardless of his particular problems or difficulties.

5. Evil and Fallacy of "Deprogramming."

SUMMARY: "Deprogramming" is a farcical term applied to the brute force used by mercenary inquisitors to break Church member's spirit and compel public recantation of belief. Members of the Unification Church are not programmed in anything; therefore they cannot be "deprogrammed." "Deprogramming" is a euphemism for what in fact is a very inhuman process constituting a serious infringement on the rights of the Church as guaranteed by the First Amendment.

6. No Connection with Any Government.

SUMMARY: The Unification Church is not overtly or covertly connected with the South Korean government in any way whatsoever. Reverend Moon has never even met President Park or President Ford.

7. Unification Church Exists to Serve Others.

SUMMARY: The Unification Church is not just another denomination. It seeks to strengthen the religious faith and commitment in the lives of all people in preparing for the Second Advent.

8. Reverend Moon: A Modern Prophet.

SUMMARY: The Unification Church does not teach that Reverend Moon is God or the Messiah.

9. Reverend Moon: No Political Ambitions.

SUMMARY: Reverend Moon has never sought personal power or office.

10. Reverend Moon has no Personal Wealth.

SUMMARY: Reverend Moon is provided for by the Unification Church because he is the Church's spiritual leader and international head.

11. Reverend Moon's Media Relations.

SUMMARY: In order to give full time to the Unification Church movement and to avoid favortism to any one journalist or medium Reverend Moon does not have press conferences or grant interviews.

12. Money Solicitation and Uses for Charity.

SUMMARY: Members soliciting money for Unification Church activities are instructed in what to say about the various purposes to which the monies will be put. Some of it has gone for local charitable and community

activities providing benefits for people far beyond the Unification Church membership.

13. Member Service and Compensation.

SUMMARY: Members who are missionaries are not paid wages, but receive all necessities.

14. Compliance with the Law.

SUMMARY: The Unification Church will not knowingly violate any American law or government regulation. As a nonprofit organization, it is accountable to federal and state tax authorities. No complaint has ever been filed by them against the Church.

APPENDIX 8-1

Korean United Methodist Church of Seattle
1415 North East 43rd Street
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Rev. Jong-Won Kim, Th.D., Pastor

December 10, 1980

EVALUATION

I would like to highly evaluate the Reverend Sang-Koo Kim's dissertation titled A Critical Study of The Reverend Sun-Myung Moon's Movement in which I found the Reverend Kim's incisiveness and deep insight into the subject. I was impressed by his presentation, especially his handling with Sun-Myung Moon: His Life and Thoughts.

It is important to undertake such a study particularly in the United States which currently faces a great number of social difficulties and problems raised by Sun-Myung Moon and his people so-called "Moonies." I without any hesitation should like to recommend our American friends to read the thesis, especially Sun-Myung Moon's personal background and his thoughts on Christianity in relating to the Yin-Yang philosophy for their understanding on the Sun-Myung Moon's

Appendix 8-1 (Cont'd)

movement. And also Rev. Kim's Appendix 1 through 7 much help us to know what are Moonies' activities in the United States.

I, therefore, highly recommend and evaluate the Reverend Kim's thesis with minor corrections of the typegraphical errors. I am

Sincerely yours,

/s/ Jong Won Kim

Jong-Won Kim, Th.D., (GTU)
Pastor

APPENDIX 8-2

FAITH EVANGELICAL LUTHERAN SEMINARY
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Dear Sirs:

Greetings in the precious name of our Lord Jesus Christ. What a joy that we serve the Lord and proclaim the Living Gospel to all those who believe.

The Church of Korean has been growing in a tremendous way since the end of World War II in 1945, the liberation of the Republic of Korea from Japanese occupation. Along with this Spiritual movement Korean has been facing the problem of many cults such as Jehovah Witness, Mormonism, Christian Science, which have been imported from the West and the Unification Church with Sun Myong Moon in Korea. This Unification Church Movement goes along with the Oriental philosophy in Yan Yin which influences many people in Korean and moved to Japan and United States.

In 1972 Sun Myong Moon brought the Unification Church to the United States making many disciples and bringing attention to the leaders of American churches especially for the last five years.

Appendix 8-2 (Cont'd)

I reviewed the entire pages of Reverend S.K. Kim's work. The thesis which treated "Study on the Unification Chruch" is well done in my evaluation. Reverend Kims study shows so well the origin of the Unification Church with Sun Myong Moon which indicates misrepresentation of Christian principles and proclaims himself to be the third Adam or the second Messiah and also calls himself the Master. Through Rev. Kims study I have better understood the problems steming from the Unification Church and counseling becomes easier. I feel this thesis on the Unification Church is timely, appropiate and so important in these confused times. Through this thesis Sun Myong Moon religion which calls itself the Unification Church came out of the principals of Mr. Beik Moon Kim philosophy which is unknown to many. Also Mr. Moons personal life is known to be at the lowest moral standard. They make quotation from the Bible only for the purpose of making him the Master. I learned through the study of Reverend Kims thesis that they use "Won Ri Kang Ron" and the Bible (only portions of the Bible) for their doctrine and principle. I highly recommend this volume of work to be recognized and used among established churches and leaders.

Sincerely, in Christ,

Appendix 8-2 (Cont'd)

/s/ Ben C. Song

Dr. Ben Chunho Song
Dean of Korean Division
Faith Evangelical Lutheran Seminary &
Pastor of St. Luke's Lutheran Church

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APPENDIX 8-3

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Pastor

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A Evaluation Letter about Rev. Sang Koo Kim's Presentation for his study "A Critical Study of the Rev. Sun Myong Moon's Movement."

I was encouraged through Rev. Kim's presentation and I could correct my miss understanding about the Unification Church. I recommend very highly this dissertation because as the following reasons:

(1) This dissertation used many original materials.

(2) This dissertation shows me original back ground of the Unification Church and Sun Myong Moon very clearly.

(3) This dissertation made analysis the social back ground when the Unification Church emerged.

(4) This dissertation studied well about the influence to Moon's thought.

(5) This dissertation pointed out the relationship

Appendix 8-3 (Cont'd)

between the oriental Yin-Yang philosophy and the Unification thought.

(6) This dissertation pointed out the mistakes of the theory of the Unification Church in through light of the Bible.

(7) This dissertation pointed out good counter plan to the Unification Church.

For these reasons I hope to publication this dissertation as soon as possible in Korean and in English.

Sincerely Yours,

s/ Nam S. Chung
Nam Sik Chung
Pastor of Korean Community Church

APPENDIX 8-4

Daniel J. Won
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December 17, 1980

Rev. Sang Koo Kim
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A Evaluation Rev. Kim's Presentation about his dissertation "A Critical Study of the Rev. Sun Myong Moon's Movement."

I appreciate to hear your presentation about the Unification Church and the Rev. Sun Myong Moon. I could get the whole picture of the Unification Church through your presentation. I highly recommend your dissertation specially your effort to study original sources of the Unification Church. I think we have to awake and obey to the Bible to overcome the Unification Church.

Sincerely yours,

s/ Daniel J. Won
Daniel J. Won

APPENDIX 8-5

Myong Hwal Kim
16117 131 Place S.E.
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December 19, 1980

To: Rev. Sang Koo Kim

I really appreciate your presentation of your thesis about the Unification Church. Through your presentation I could understand the reality of the Unification Church, and I found the harmfulness of the Unification Church. I think our established churches did not stand on the Bible so the Unification Church could grow.

Therefore we have to aware of our weakpoint and we have to stand on the Bible faithfully.

Sincerely yours,

s/ Myong Hwal Kim
Myong Hwal Kim

APPENDIX 8-6

MY PERSONAL OPINION OF THE
THESIS WRITTEN BY REV. SANG-KOO KIM
ABOUT SUN-MYUNG MOON'S UNIFICATION CHURCH

It was my great privilage to participate in a discussion meeting held by Rev. Sang-Koo Kim on his thesis about Sun-Myung Moon's Unification Church.

Through this discussion, I have confirmed my belief that Unification Church is merely a distructive self-gratifying religious cult.

I was very satisfied from Rev. Kim's extensive and thorough research of not only the study of Moon's Unification Church but also the wicked personal character and his life in the past.

It is my sincere desire and hope that this study of Rev. Kim about Moon's cult will not only serve as a thesis in order to obtain his scholastic achievement but someday, be published in a book form, and to be distributed around the world in order to warn the people who are being misled by the false proclaimation of Moon's teaching.

December 20, 1980

s/ Andrew Y. Lee
Andrew Y. Lee
Elder
The Seattle Korean
Presbyterian Church

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